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THE  
MISSIONARY HERALD.

VOL. LIV.

OCTOBER, 1858.

No. 10.

American Board of Commissioners for Foreign Missions.

FORTY-NINTH ANNUAL MEETING.

THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS held its Forty-ninth Anniversary in the First Presbyterian Church, Detroit, Michigan, commencing Tuesday, September 7, 1858, at 4 o'clock, P. M., and closing Friday, September 10, at 10 o'clock, A. M.

CORPORATE MEMBERS PRESENT.

*Maine.*

John W. Chickering, D. D.  
George E. Adams, D. D.

*New Hampshire.*

Zedekiah S. Barstow, D. D.

*Vermont.*

Rev. David Greene.  
Silas Aiken, D. D.  
Willard Child, D. D.

*Massachusetts.*

Mark Hopkins, D. D.  
Henry Hill, Esq.  
Rufus Anderson, D. D.  
Rev. Aaron Warner.  
Ebenezer Alden, M. D.  
Swan Lyman Pomroy, D. D.  
Rev. Selah B. Treat.  
Hon. Linus Child.  
Henry B. Hooker, D. D.  
Samuel M. Worcester, D. D.  
Hon. William T. Eustis.  
Hon. John Aiken.  
James M. Gordon, Esq.

*Rhode Island.*

Thomas Shepard, D. D.  
Hon. John Kingsbury, LL. D.

*Connecticut.*

Alvan Bond, D. D.  
Leonard Bacon, D. D.  
Andrew W. Porter, Esq.

*New York.*

Nathan S. S. Beman, D. D.  
Reuben H. Walworth, LL. D.  
Calvin T. Hulburd, Esq.  
Simeon Benjamin, Esq.  
Rev. George W. Wood.  
Rev. William S. Curtis.  
Jacob M. Schermerhorn, Esq.

*New Jersey.*

J. Marshal Paul, M. D.  
Rev. Thornton A. Mills.  
Lyndon A. Smith, M. D.

*Pennsylvania.*

William Jessup, LL. D.

*Ohio.*

George E. Pierce, D. D.



Samuel C. Aiken, D. D.  
D. Howe Allen, D. D.  
Robert W. Steele, Esq.  
Henry L. Hitchcock, D. D.

*Michigan.*

Eurotas P. Hastings, Esq.  
Harvey D. Kitchell, D. D.  
Hon. Charles Noble.

*Indiana.*

Charles White, D. D.  
Rev. John W. Cunningham,

*Illinois.*

Ansel D. Eddy, D. D.  
Rev. Aratas Kent.  
Robert W. Patterson, D. D.  
William H. Brown, Esq.  
Rev. William Carter.

*Wisconsin.*

Aaron L. Chapin, D. D.

*Iowa.*

Rev. John C. Holbrook.

*Missouri.*

Truman M. Post, D. D.

**CORRESPONDING MEMBER.***Canada.*

Hon. Jacob Dewitt.

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Edward Gould, Portland.  
Rev. Thomas N. Lord, Limerick.  
Rev. David Garland, Bethel.  
Rev. E. C. Cummings, Brewer.  
George Shepard, D. D., Bangor.  
Rev. J. Maltby, do.  
Rev. William Warren, Gorham.

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Rev. Jacob Cummings, Exeter.  
Rev. J. G. Davis, Amherst.  
Rev. Sumner Clark, Wolfboro'.

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Samuel Swift, Middlebury.

James Barrett, Rutland.  
Rev. A. Hemenway, Ripton.  
Rev. James Anderson, Manchester.

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Julius A. Palmer, do.  
Edward B. Huntington, do.  
Rev. N. Haskell, do.  
Rev. James H. Merrill, Andover.  
George F. Herrick, do.  
Rev. C. L. Mills, No. Bridgewater.  
Rev. Paul Couch, do.  
David Howard, do.  
Rev. Joshua Emery, No. Weymouth.  
Hale Remington, Fall River.  
Rev. Abijah P. Marvin, Winchendon.  
Rev. E. Demond, Mendon.  
Rev. S. W. Banister, Brookfield.  
Rev. J. G. D. Stearns, Billerica.  
Rev. John Lawrence, Carlisle.  
Rev. Azariah Eldridge, New Bedford.  
Rev. Timothy Stowe, do.  
Rev. W. Craig, do.  
Rev. John Haven, Charlton.  
Rev. I. R. Worcester, Auburndale.  
J. Brace, D. D., Pittsfield.  
Rev. C. V. Spear, do.  
Parsons Cooke, D. D., Lynn.  
Rev. Joseph Fletcher, Danvers.  
Elisha Loomis, Littleton.  
Rev. Daniel L. Furber, Newton.  
Edward B. Bigelow, Grafton.  
Rev. Henry L. Edwards, So. Abington.  
Elijah Partridge, Medway.  
Rev. E. W. Cooke, Townsend.  
Rev. E. P. Smith, Pepperell.  
Rev. J. M. Bacon, Essex.  
Solomon T. Fay, Westborough.  
Edward Proctor, Spencer.  
Rev. William C. Dickinson.

*Connecticut.*

Rev. D. W. Lathrop, New Haven.  
B. L. Hamlin, do.  
Rev. D. M. Elwood, No. Woodstock.  
Peleg Child, do.  
Rev. L. H. Barber, Hitchcockville.  
Rev. John Smith, Stamford.  
E. A. Lawrence, D. D., East Windsor.  
Franke Williams, M. D., Hartford.  
Rev. A. E. Lawrence, So. Britain.  
Thomas L. Brown, Hebron.  
William H. Gilbert, Granby.

*New York.*

Rev. H. B. Elliot, New York.  
 W. H. Bidwell, do.  
 Rev. O. H. White, do.  
 A. Merwin, do.  
 A. O. Van Lennep, do.  
 F. E. Cannon, D. D., Geneva.  
 Rev. A. McColl, Niagara Falls.  
 Rev. Samuel Johnson, Cambria.  
 Rev. J. Tompkins, Marcellus.  
 George Dutton, Rochester.  
 Edwin Scranton, do.  
 Rev. S. M. Campbell, Utica.  
 Rev. A. S. Freeman, Haverstraw.  
 J. C. Hubbell, Chazy.  
 Jesse Smith, Lyons.  
 Rev. Anson H. Parmelee, Livonia.  
 Rev. B. B. Gray, Seneca Castle.  
 Rev. O. Bartholomew, Augusta.  
 Rev. S. S. Goss, Meridian.  
 Rev. J. H. Pettingell, Albany.  
 Hon. John O. Cole, do.  
 Rev. T. Dwight Hunt, Ithaca.  
 Rev. A. D. Gridley, Clinton.  
 Rev. J. Whitbeck, Caroline.  
 T. B. Jervis, Newport.  
 Rev. Harvey Newcomb, Brooklyn.  
 Rev. H. E. Niles, Angelica.  
 Rev. J. L. Corning, Buffalo.  
 W. J. Heacock, D. D. do.  
 Rev. G. P. Folsom, Attica.  
 Rev. C. C. Wallace, Fremont.  
 Rev. William D. Buckelew, Athens.  
 Rev. Joseph P. Fisher, Johnstown.  
 Rev. L. H. Reid, Fayetteville.  
 Samuel M. Hopkins, D. D., Auburn.  
 Rev. W. Phraner, Sing Sing.

*New Jersey.*

Rev. J. F. Sutton, Parsippany.  
 John Byram, Morristown.  
 Rev. B. C. Megie, Dover.  
 Rev. S. Hutchings, Newark.

*Pennsylvania.*

Rev. D. C. Houghton, Philadelphia.  
 Rev. George Duffield, Jr. do.  
 Rev. John McLeod, do.  
 William V. Husted, West Chester.  
 Rev. G. W. Cleaveland, Moorheadville.

*Ohio.*

Rev. H. A. Tracy, Cincinnati.  
 David D. Gregory, do.

Rev. N. A. Hyde, Cincinnati.  
 George L. Weed, do.  
 Rev. C. E. Babb, do.  
 Rev. F. Y. Vail, do.  
 A. H. Hinkle, do.  
 Rev. E. A. Beach, Johnstown.  
 Rev. Edward Garland, do.  
 Rev. Timothy Williston, Strongsville.  
 Rev. E. Hopkins, do.  
 Rev. William C. Clark, Warren.  
 Rev. D. A. Grosvenor, Medina.  
 T. S. Clark, D. D., Cuyahoga Falls.  
 Rev. J. L. Janes, Chester.  
 Rev. E. C. Sharpe, Atwater.  
 Rev. H. B. Eldred, Kinsman.  
 Rev. H. Lawrence, Grafton.  
 Rev. J. S. Graves, Aurora.  
 Rev. S. L. Lockwood, Berlin Heights.  
 R. W. B. McLellan, Fremont.  
 Rev. E. Bushnell, do.  
 Benjamin J. Pierce, Farmington.  
 Rev. Robert Page, do.  
 H. A. Babcock, Wayne.  
 C. L. Whiting, Granville.  
 Rev. S. G. Clark, Brooklyn.  
 J. B. Allen, do.  
 Rev. Xenophon Betts, Vienna.  
 I. Mills Gillett, Ashtabula.  
 Rev. Thomas Adams, Hampden.  
 Rev. C. Chandler, Ellsworth.  
 Rev. James Eells, Cleveland.  
 Rev. J. H. Newton, do.  
 J. Holt, do.  
 D. A. Shepard, do.  
 Rev. W. W. Woodworth, Mansfield.  
 Rev. W. F. Millikan, Huron.  
 Rev. A. R. Clark, Huntington.  
 J. W. Breck, Newburgh.  
 Rev. E. W. Root, Oxford.  
 Rev. W. S. Kennedy, Sandusky.  
 George Lee, Norwalk.  
 Rev. John McCutchan, Peru.  
 Rev. Gideon Dana, Oberlin.  
 Rev. Benjamin Walker, Newton Falls.  
 Rev. E. Buckingham, Canton.

*Michigan.*

George Duffield, D. D., Detroit.  
 Rev. W. S. Taylor, do.  
 Rev. W. Hogarth, do.  
 J. W. Tillman, do.  
 Elisha Taylor, do.  
 Rev. N. M. Wells, do.  
 C. M. Davison, do.  
 Jacob S. Farrand, do.

Rev. G. W. Newcomb, Detroit.  
 Rev. Henry Neill, do.  
 Edward Bingham, do.  
 George M. Coan, Niles.  
 Rev. A. Bryant, do.  
 Rev. James Ballard, Lamont.  
 Rev. S. Stevens, Raisinville.  
 Rev. A. Alvord, Grass Lake.  
 Rev. O. P. Hoyt, Kalamazoo.  
 Rev. W. S. Higgins, do.  
 Luther H. Trask, do.  
 Rev. Edward Taylor, do.  
 Fred. W. Curtenius, do.  
 Rev. T. C. Hill, do.  
 Rev. S. Cochrane, Northville.  
 Rev. James Dubuar, do.  
 Rev. Justus Marsh, Franklin.  
 Rev. B. F. Murden, Milford.  
 H. H. Booth, Allegan.  
 Rev. J. A. Ranney, do.  
 Rev. James Vincent, Marshall.  
 Rev. S. Mason, do.  
 Rev. D. Jones, Dover.  
 Rev. R. S. Goodman, Coldwater.  
 Rev. Thomas Wright, Ypsilanti.  
 Rev. G. L. Foster, do.  
 Rev. George Barnum, Medina.  
 Rev. W. B. Dada, Jackson.  
 Rev. H. H. Northrop, Flint.  
 Rev. G. W. Underwood, Hillsdale.  
 Rev. C. Clark, do.  
 Rev. H. E. Whipple, do.  
 Rev. C. H. Churchill, do.  
 Rev. G. W. Baynes, Hudson.  
 Rev. L. S. Hobart, do.  
 Rev. James McLaurin, Fentonville.  
 Rev. Charles Jones, Battle Creek.  
 Rev. William Fuller, Sturgess.  
 Rev. A. K. Strong, Monroe.  
 Rev. E. J. Boyd, do.  
 William H. Boyd, do.  
 Rev. Thomas Jones, Galesburgh.  
 Rev. Philo R. Hurd, Romeo.  
 Jared Stevens, Canton.  
 Rev. L. D. Chapin, Ann Arbor.  
 Rev. H. L. Stanley, Jonesville.  
 David S. Morse, Otsego.  
 Rev. Robert W. Landis, Tonia.  
 Rev. George M. Tuthill, Pontiac.  
 Rev. E. B. Sherwood, Edwardsburgh.  
 Rev. B. Fancher, Homer.  
 J. A. Woodruff, Lapier.  
 Moses A. McNaughton, Jackson.  
 Rev. Timothy Stowe, Parma.

Rev. A. H. Fletcher, Owasso.  
 Rev. A. Mahan, Adrian.  
 Rev. H. N. Bissell, Mt. Clemens.  
 Rev. T. Foster, Southfield.  
 S. V. R. Trowbridge, Birmingham.  
 Prof. R. Nutting, Lodi.  
 Rev. S. S. N. Greeley, Grand Rapids.  
 Henry Little, Saginaw.

*Indiana.*

Rev. D. McGee Bardwell, Mich. City.  
 Rev. Amos Jones, Delphi.  
 Rev. M. M. Post, Logansport.  
 Rev. E. Curtis, Fort Wayne.  
 John Hough, do.  
 Rev. W. W. Atterbury, Madison.

*Illinois.*

Rev. Jeremiah Porter, Chicago.  
 Rev. S. C. Bartlett, do.  
 Samuel Bliss, do.  
 Rev. W. A. Nichols, do.  
 Sylvester S. Bliss, do.  
 Henry E. Seelye, do.  
 Samuel D. Ward, do.  
 Rev. R. M. Pearson, Byron.  
 Rev. M. Waldo, Lawrence.  
 Rev. E. B. Turner, Morris.  
 Rev. Ira M. Weed, Waukegan.  
 Rev. H. M. Goodwin, Rockford.  
 Thomas D. Robertson, do.  
 Rev. Joseph Emerson, do.  
 Joseph Thayer, Springfield.  
 Rev. Darius Gore, Sycamore.  
 Rev. Cephas A. Leach, Payson.  
 Rev. Joel Grant, Lockport.  
 Rev. J. S. Edwards, Jerseyville.  
 Rev. Josiah Leonard, Fulton.

*Iowa.*

Rev. A. B. Robbins, Muscatine.  
 Rev. S. A. Benton, Amasa.  
 Rev. Julius A. Reed, Davenport.

*Wisconsin.*

Joseph Collie, Delavan.  
 Rev. C. E. Rosenkrans, Columbus.  
 Rev. William A. Niles, Watertown.  
 Rev. J. A. Hart, Geneva.  
 Rev. Wm. L. Mather, Fond du Lac.  
 Rev. C. P. Bush, Beloit.  
 Rev. E. J. Montague, Summit.

*Minnesota.*

Rev. Ira Tracy, Spring Valley.



*Foreign Countries.*

Rev. J. B. Bonar, Montreal.  
Rev. Peter Parker, M. D., China.

*Missionaries.*

Rev. A. Grout, South Africa.  
Rev. J. W. Parsons, Turkey.  
Wm. M. Thomson, D. D., Syria.  
Rev. Allen Hazen, Bombay, India.  
Rev. R. G. Wilder, Kolapoor, India.  
Rev. C. F. Muzzy, Madura, India.  
Rev. B. C. Meigs, Ceylon.  
Rev. J. C. Smith, do.  
Rev. Daniel Vrooman, Canton, China.  
Rev. C. C. Baldwin, Fuh-chau, do.  
Rev. Lyman B. Peet, do. do.  
Edward Bailey, Wailuku, Sand. Islands.  
Rev. A. Gleason, Seneca Mission, N. Y.  
Rev. S. R. Riggs, Dakotas.  
Rev. L. H. Wheeler, Ojibwas.

*Organization.*

At the hour appointed, the President, Rev. Mark Hopkins, D. D., took the chair. The Scriptures were read and prayer was offered by Rev. Dr. Aiken, of Cleveland, Ohio. The Board also united in a song of praise. Rev. J. H. Pettingell was appointed Assistant Recording Secretary, and the minutes of the last annual meeting were read.

Dr. Duffield, Dr. Kitchell, Rev. William Hogarth, Prof. Lawrence, and Rev. G. W. Wood, were appointed a Committee of Arrangements. A Business Committee was also appointed, consisting of Judge Jessup, Dr. D. H. Allen, Ebenezer Alden, M. D., Dr. George E. Adams, and Rev. Charles P. Bush.

*Treasurer's Report.*

The Treasurer's report was presented, with the certificate of Moses L. Hale, Esq., one of the Auditors; Hon. Samuel H. Wallely, the Associate Auditor, having been prevented by absence from examining the Treasurer's accounts. The report was referred to a committee, consisting of Wm. H. Brown, Esq., Hon. Chas. Noble, Robert W. Steele, Esq., L. A. Smith, M. D., Hon. Calvin T. Hulburd, A. W. Porter, Esq., and Julius A. Palmer, Esq., who subsequently reported as follows:

The committee to which were referred the Treasurer's report and the accompanying papers, have examined the same with that attention which the limited time allotted for the purpose would permit. The amounts of receipts and expenditures

compare with the sums reported as correct by a sub-committee of the Prudential Committee and the Auditor, leaving a balance of \$40,870 87 to be hereafter provided for. The committee are the more satisfied in recommending the acceptance of the Treasurer's report, not only from the high and Christian standing of the officer intrusted with the funds of the Board, but because his accounts are laid monthly before the Prudential Committee, and scrutinized by that body, and afterwards passed upon by the Auditors, yearly elected by the Corporate Members of the Board.

Independent of the character of the Treasurer, which might be a sufficient guaranty for the faithful application of moneys coming into his hands, the Board has wisely adopted such rules and regulations, respecting the receipt and disbursement of its funds, as ought to inspire confidence in its patrons, that, in all cases, their contributions will be directed into the desired channels of benevolence.

All moneys received by the Treasurer are, as is well known, duly acknowledged in the Missionary Herald, the authorized organ of the Board. Any omission of such acknowledgment would, of course, excite inquiry, and demand correction. The Prudential Committee consider and direct all payments from the Treasury; and thus furnish a voucher to their financial officer, which is duly exhibited in the monthly settlement of his accounts. The committee freely state, that the plan of monthly settlements adopted at the commencement of the term of the late Treasurer, some thirty years since, is well calculated to attain the desired end, accuracy and strict accountability, and that, pursuing it, no considerable defalcations can by any means occur.

It is a matter of honest congratulation, that the foreign exchanges of the Board have been so admirably managed, that its negotiable paper finds ready purchasers in the various marts of commerce on the continents where missions have been established, and where, consequently, money is demanded to carry on the great missionary work. Never, in a single instance, the committee are informed, has the commercial character of the Board suffered by a failure of the prompt payment of any of its numerous bills of exchange drawn and negotiated by its Treasurer.

The almost universal pressure through which our own and other commercial nations have passed during the last year, and which, to a considerable extent, now exists, may account, in part, for the debt now resting upon the Board. The committee use this qualified language, because they are aware, that had the professed followers of the divine Redeemer but performed a tithe of their duty, and given liberally of those means intrusted by God

to their management, not only no debt would have been incurred, but a large balance would have been at the command of those whom we have deputed to act for us in bringing back our revolted world to God. In looking over the past year, and computing the sum of our benevolence to our fellow men sitting in darkness, ignorant of the God that made them, and of the Savior that died to redeem them, how incalculably small and insignificant is it, compared with God's benevolence to us, in the rich outpouring of his Holy Spirit all over our land; calling our sons and daughters into his kingdom, causing the Christian heart to overflow with holy joy, and to sing exultant praises to his holy name! In view of this goodness, ought not our position to be low in the dust before the God of heaven and earth, in that we have suffered his treasury to fail, and thus have kept from the conflict those who were anxious to fight under the banner of our Lord, and rescue from the power of Satan those who had long been captive to his will and dominion!

God, in his providence, is wonderfully preparing the way for the spread of his gospel, in every portion of the earth. The vast empire of China, with its teeming millions of idolaters, will soon be accessible, in every part of it, to the Christian missionary. The late events in India, deplorable as they are, will conduce to the diffusion of the truth, and the safety of existing missions, and of those which will be hereafter formed. Africa, and the isles of the sea, send forth the Macedonian cry, "Come over and help us." What efforts shall be put forth? And what response shall be given, to those who need, and call for deliverance?

The committee are confident that, as the Spirit of the Lord is abroad in our land, so his people will be awakened to a sense of their obligation to obey the last command of our blessed Savior, and will speedily and joyfully send forward their contributions, that the work of the Lord may be successfully prosecuted, and the knowledge of his truth disseminated throughout the whole world.

#### *Report of the Prudential Committee.*

An abstract of the Annual Report of the Prudential Committee was read by the Secretaries, when the different portions of the Report were referred to committees, constituted as follows:

On the Home Department, Rev. A. Warner, Rev. Wm. Carter, J. C. Hubbell, Esq., Rev. B. C. Magie, Rev. D. D. Gregory, Rev. Ira M. Weed, Rev. O. H. White.

On the African Missions, Dr. Pierce, Dr. Barstow, Jos. Thayer, Esq., J. M. Schermer-

horn, Esq., Rev. Julius A. Reed, Rev. A. P. Marvin, and Rev. O. Bartholomew.

On the Missions to the Armenians, Dr. Willard Child, Rev. Paul Couch, Rev. M. M. Post, Rev. D. C. Houghton, Rev. Thos. N. Lord, Rev. J. H. Merrill, Rev. Jas. Vincent.

On the Missions to Greece and Syria, Dr. H. L. Hitchcock, Rev. A. Eldridge, Rev. E. Garland, Rev. H. E. Parker, Rev. J. S. Graves, P. Child, Esq., and Rev. Edward Taylor.

On the Assyrian and Nestorian Missions, Rev. J. C. Holbrook, Dr. Chickering, Rev. L. S. Hobart, D. Howard, Esq., Rev. J. L. Corning, Rev. T. Stowe, and Rev. E. W. Root.

On the Mahratta Missions, Dr. Patterson, Dr. Albro, Rev. Wm. L. Mather, Rev. Jeremiah Porter, Rev. N. A. Hyde, Samuel Swift, Esq., and Rev. H. Niles.

On the Tamil Missions, Dr. Beman, Dr. Thos. Shepard, Dr. Eddy, Rev. J. W. Cunningham, Rev. Robert W. Landis, Rev. J. Emery, and Rev. D. L. Furber.

On the China Missions, Dr. Chapin, Hon. Peter Parker, Dr. T. S. Clark, Rev. Henry Neill, Rev. J. L. Edwards, Rev. Ira Tracy, and Rev. C. L. Mills.

On the Sandwich Islands and Micronesia Missions, Chancellor Walworth, Dr. E. W. Hooker, Dr. Duffield, Rev. Aratas Kent, Rev. D. W. Lathrop, Rev. E. Curtis, and Rev. G. W. Cleaveland.

On the Southwestern Indians, Dr. Bacon, Hon. L. Child, Rev. Wm. Hogarth, Rev. Jas. P. Fisher, Rev. Jos. Emerson, Rev. J. G. D. Stearns, and Rev. C. E. Babb.

On Northwestern Indians, Rev. D. Greene, Dr. Kitchell, Rev. John Smith, Rev. Amos Jones, Rev. W. A. Nichols, Rev. W. Craig, and Rev. A. B. Robbins.

These committees made reports during the progress of the meeting, mostly Thursday forenoon, recommending that the several portions of the Annual Report which had been referred to them respectively be accepted and adopted by the Board; which was done accordingly.

#### *Reports of Committees.*

The committee on the Home Department say:

We deem it a matter calling for sincere thanks to God that but two of the Corporate Members of the Board, two missionaries and three assistant missionaries, have died



during the past year. While we mourn their loss, we trust they have entered into rest. Thirty-one laborers, twelve of whom have, with the approbation of the Prudential Committee, been in this country for a short time, have gone, within the year, to their respective fields of service.

The committee sympathize most heartily with our brother, Rev. Alexander Montgomery, who has been called by sickness to resign his place as one of the District Secretaries of the Board. He has the affectionate remembrance of his co-workers, and our prayers for his health and usefulness in the church.

The visit of Mr. Treat, one of the Secretaries of the Board, with Mr. Grout, missionary from the Zulus, to some of the western churches in April and May last, has been productive of great good. The missionary conventions held, and the preaching of the missionaries, cannot but be attended with the happiest results; and your committee hope the system of visitation may be carried out more extensively among our churches.

We are pleased to learn that the Morning Star is still bright, on her way. May the God who holds the waters in the hollow of his hand, and the winds in his fists, guide her, and her little builders also, to a safe haven! The mission school enterprise, also, we are glad to see, is taking deep hold on the sympathies of the children and youth. We hail it as another bright feature in the missionary work.

In regard to the "Turkish Missions Aid Society," your committee are led to feel that it originated in a wisdom and love that are higher than man's, and that it shall bind us to English and Irish hearts more firmly than ocean cables. The contributions to this Society for this year are about \$2,000 in advance of those of last year.

The indebtedness of the Board, beyond the means now in the hands of the Treasurer, is not a new feature in the progress of our work; nor does it raise a fear, in the minds of your committee, that we shall not pay our debts. We have seen previous seasons of difficulty and doubt, but out of them all has the Lord delivered us, yea, and he will deliver us. The wisest and best mode of removing the debt, (of \$40,000,) we do not feel competent to decide, or whether any other means than those already adopted are necessary. But we should be more than sorry to believe that all the increase of vital piety in our land, during the past six months, will not be worth to this cause more than forty thousand dollars. It will pay, at least, all honest debts, and will furnish means for more widely extended operations of this Board. We concur with the Prudential Committee in saying, that the circumstances of the Board are much more favorable than we dared to expect a few

months since; and for this we would devoutly thank God and take courage.

Respecting the Gaboon and Zulu missions it is said:

The prosperity and progress of the two missions in Africa have been such as to call for renewed thankfulness, and increased efforts to sustain and advance their interests. Notwithstanding difficulties and discouragements, resulting from various causes, there is still promise of great good to those dark portions of our globe. The death of two missionaries, together with the failure of health in others, has caused serious interruption to missionary labor, and adds weight to the urgent call of the brethren for a reinforcement, that stations already occupied may be sustained, and that new and inviting fields may be occupied.

The questions propounded to the Gaboon mission by the Prudential Committee are deemed highly important; and proper investigation may enable the missionaries to overcome some of the difficulties now encountered from an unhealthy climate, diversity of language, and the unsettled state of the people. At this period, when so much light is thrown on the condition of Africa, the pushing of research into the interior is justly commended.

It is a cause for gratitude, that the Zulu mission is steadily advancing in all the departments of its work. The schools are exerting their appropriate influence; the truth has a convincing power, and, with the attendant influence of the Spirit of God, it produces conversion, and increases the number of the professed disciples of Christ. The effect of religion on the converts, in changing their habits, elevating their characters, and advancing them in all that pertains to civilized life, is worthy of remark. The gospel, in the hands of our missionaries, is producing its legitimate results.

We notice with much satisfaction the high commendation of our missionaries, by his Excellency the Governor of the Colony where they reside, and rejoice in the good government and protection under which they are permitted to prosecute their work.

The committee on the Armenian missions use the following language:

The missions in Western Asia, to which the attention of the Christian world has been turned during the last few years with such deep interest and kindling hope, are presented in the Report, in a manner to give greater depth to that interest and brightness to that hope. The entire record of the Northern Armenian mission for the year, shows a delightful progress to-

wards results which are the aspiration of Christian faith and labor, demanding fervent gratitude to God, and, as it seems to us, imperatively enforcing a compliance with the entreaties of the missionaries now in the field, for more helpers in that work on which God is so manifestly smiling. A large portion of that reinforcement for which they ask might be employed, with favorable prospects of the most beneficial results, on that Bulgarian field, the call to occupy which, we are persuaded, no one can thoughtfully contemplate, without the conviction that to disregard it will be a grievous offence against Him whose providence so significantly points thither.

The commencement of the American Methodist mission in this field is a matter of hearty congratulation; and while we rejoice in the generous brotherly confidence with which they sought and accepted the counsel of our missionaries, in selecting their place of labor, we bid them God speed in a work over whose consummation we will rejoice together. We also feel ourselves called upon to accord our grateful acknowledgments to the Turkish Missions Aid Society of England, for the liberal pecuniary assistance they have furnished, for the support of a more extensive native agency. We are the more grateful for such a contribution of funds, as it comes from the hands of those who have merged all denominational peculiarities in mutual love to the cause of our Redeemer; and also as, by its bestowment, they evince a confidence in our brethren, whom we rejoice to have so honored. We hail these manifestations of Christian union as that evidence, in the face of the world, which our Lord commanded, saying, "By this shall all men know that ye are my disciples, if ye have love one to another."

Equally are we called upon to give glory to God, and address ourselves with invigorated diligence to the work which he shows himself so ready to bless, by the dispensations of his grace toward the Southern Armenian mission. The results of the ten years which have passed since the commencement of missionary labor at Aintab—in which eventful years, in the language of the Report, "four other stations and fourteen out-stations, reaching from the birth-place of Saul to the Euphrates, have grown up around it"—may well move us to cry, "What hath God wrought!" and, seeing the hand of God so manifestly with us, to hasten on to the consummation of the glorious work. The Report will awaken the admiration of its readers in regard to the growing liberality of these new churches; and the record which it makes of the adjustment of some formidable difficulties at Aintab and Marash, furnishes evidence of a maturing of Christian wisdom and principle, full of delightful augury of a future of joy, to all who love the growing empire of the King

of Zion. We commend, especially, this portion of the Report, to the devout regard of the churches.

The committee on the Greek and Syria missions remark:

While it would be an occasion of great joy if the way were open for the enlargement of missionary operations in Greece, the limited opportunity enjoyed is so faithfully improved by Dr. King, that gratitude is due to God, in view of the fact, that this devoted servant can continue his labors in the land of his adoption, in which he has suffered and for which he has done so much. The most noteworthy fact, in the Report for the present year, is the extent to which the Scriptures are circulated with the approbation of the public authorities.

The report on the Syria mission gives evidence of progress, and shows the necessity of an increased number of laborers. The gospel is steadily preached at sixteen places; hopeful conversions have occurred; the churches have been enlarged; the seminary prospers; the female boarding school is to be removed to a better location; common schools are well attended; native preachers are trained and sent forth; the press makes large and valuable issues; and the translation of the Scriptures into Arabic, interrupted by the death of Dr. Smith, is going forward under the able superintendence of Dr. Van Dyck. The conviction of the right of religious liberty extends; ancient prejudices pass away; opportunities open and multiply; the call comes for more laborers; and though mingling with other calls, yet louder and more urgent, the united appeal of the missionaries in Syria should not pass unheeded.

Respecting the Assyrian and Nestorian missions, the committee state that they find nothing in the Report demanding special comment or calling for suggestions. They remark:

The first named mission has sustained a great loss in the sudden and unexpected death of Mrs. Williams, a dispensation, says one of the surviving laborers, exceedingly mysterious and inexplicable.

While at Diarbekir there has been quiet progress in the work, and the educational department has been increasing in efficiency and usefulness, and the reports from the out-stations are favorable, at Mosul and other points connected with that station considerable annoyance has been experienced from the opposition of the friends of the papacy. But there can be no doubt that the foundations of the Jacobite church are shaken, and that Protestantism is making sure and steady progress.



Romanism has also been active in the field of the Nestorian mission, not only in the plain of Oroomiah, but also in the mountains, so that one of the laborers writes, that "unless the whole field shall be speedily and strongly occupied by our missionaries, there will soon be no mountain field accessible to us." But notwithstanding hinderances, the work has made highly satisfactory progress on the whole. An interesting fact mentioned in the Report deserves a passing notice. In the absence of churches formed on a strictly evangelical basis, as among the Armenians, the missionaries have been accustomed to allow persons of approved Christian character to commune with themselves in the ordinance of the Lord's supper. Two hundred and forty-nine have been permitted to enjoy this privilege, which they highly prize; and these seasons have been followed by happy results. The day is anticipated with lively interest by all who have been received into fellowship, and the most extraordinary efforts are sometimes made to attend, persons having come more than sixty miles through deep snows, in piercing cold and over bleak mountains, to enjoy the hallowed service, conducted in accordance with the primitive simplicity of apostolic usage.

On the whole, there is much to encourage the laborers in both these important missions; and they appear to be prosecuting their work with commendable zeal and judgment.

The committee on the Mahratta missions reported as follows:

We have examined that portion of the Annual Report which was committed to us with interest and satisfaction. We find occasion for gratitude to God in the fact that the Mahratta missions have been, for the most part, only indirectly affected by the waves of the great mutiny and revolt. Our brethren on the field of these missions, though at times seriously threatened, have been saved from participation in any such awful disasters as those by which other missions, further north, have been afflicted. Still the agitation of the country, from the cause referred to, has interposed some serious obstacles in the way of our work. But there are not wanting gratifying evidences of progress at most of the stations connected with these missions. The success of the missionary work, in its earlier stages, should never be measured merely by the number of actual converts that may be reported from particular fields. Such a mode of judgment would be especially unjust, in relation to the cause in South-western India, where the labors of our missionaries have been, of necessity, to a very great extent preparatory to future results. Yet the accessions

to the churches within the last three years have been highly encouraging.

The preparatory work goes forward with at least as much of hopefulness as heretofore, in the departments of schools, translations and explorations. But for all the facts that illustrate these remarks, and for a very lucid and full presentation of the present features and aspects of these missions, we deem it sufficient to refer to the Report which it has been our pleasure to examine. We trust the appeals of our brethren among the Mahrattas for more help will not be disregarded. The whole field in India assumes a new interest and importance since the close of the war, and the hopeful change in the policy of the English Government towards that vast country. Surely our churches, and our young men, will not be slow to give the right practical response to the calls which the providence of God is now making to them from so many portions of the heathen world, and with special emphasis from India.

In relation to the Tamil missions the following language is used:

Your committee have examined, as far as their limited time and other circumstances would permit, the several Reports of the Prudential Committee put into their hands. They embrace the Ceylon, Madura, Madras and Arcot missions. To the friends of Christ and of missions these documents speak for themselves, and, in order to be duly appreciated, they must be carefully read.

The island of Ceylon is an old and long cherished spot of missionary associations. There a vast amount of preparatory work has been done, and the results are auspicious and cheering. The churches show that the presence of God has not forsaken his servants, nor has he forgotten his promises. But here, as almost every where else among the heathen, where missionaries toil and die, more laborers are imperatively demanded. Education is taking a deep hold on the native mind; the schools connected with the missions are more truly Christian than formerly, and they are becoming, in part, self-sustaining. This self-sustaining principle should be adopted more and more. In this way the missions will be relieved of a burden, and instruction will be more highly prized by those who reap its advantages.

The changes recently made in the schools, in relation to the teaching of the vernacular and the English, are producing, as your committee believe, the very best effects. The principle on which these changes are based, does not apply to the Breckenridge high school, though the English is a leading branch taught there; for this institution is both taught and sus-

tained by natives. It is the offspring of missions, and may be looked upon as one of the early buddings of a Christian civilization. Nor does instruction in the English language, in any of the mission schools, so far as the acquisition of the language may be demanded for the direct purposes of the missionary work, interfere with the great principle adopted by the Board two years ago.

Your committee would especially commend to the Christian public certain extracts from a letter addressed by the Prudential Committee to the Ceylon mission, which are embodied in this Report, as characterized by great practical wisdom; and they fully endorse the sentiments and missionary policy set forth in this Report.

The sphere of the Madura mission has had its sad visitations. The scourges both of famine and persecution have been felt; and fear and distrust have been excited by the terrible insurrection in Bengal and Northern India. The representation has often been made to the native Christians, that the persecution was against them and their missionaries, and that the white face would soon be seen no more among them, and the Christian religion would be exterminated from the land. These, and similar representations, have had their influence, and especially upon timid minds. But the indications are cheering; the spirits of the brethren are hopeful; and a prosperous future is fully expected. A larger number of professed Christians are scattered among the congregations than formerly. In 134 congregations, containing in all 5,327 persons, there are 761 church members, nearly one in four of the adults. But the Report should be read by every one, who would know what God is doing among the benighted nations.

Education is striking its roots more deeply into the soil. Village schools, vernacular schools—the education of the masses, and that too by Christian teachers—are fast displacing the former system. Mr. Herrick remarks, “I now feel, most sensibly, that we were none too soon in curtailing the study of the English in our seminary.” The energies of the mission are now directed to the establishment of village schools, as far as may be, under the tuition of converted native teachers, and to the increase of native churches, and pastors, and catechists; and we may hope the increased facilities for reaching the heathen mind will soon put our missionaries, in this part of India, into a position of greatly enlarged usefulness.

If the Reports of our Prudential Committee were more generally and more attentively read, we should certainly hear less frequently the infidel inquiry, What has been done, or what can be done by our missionaries, for the pagans? We recommend the Report on this mission to the

Board for its adoption, and to the public for their careful perusal.

Nothing very special has marked the history of the Madras mission during the past year. Mr. Winslow's absence has been a drawback upon progress; and there are difficulties in the promotion of education, whether with or without the use of the English language, which remain unsettled questions. As these questions are connected with the government, your committee leave them as they are. The change which has taken place in relation to the printing establishment, is, no doubt, an auspicious event to the mission.

As to the Aroet mission, nothing need be said, as it has been transferred to the Board of Foreign Missions of the Reformed Dutch Church.

The report of the committee on the missions in China, the editor does not find among the papers handed him by the Recording Secretary.

Respecting the missions in Micronesia and the Sandwich Islands, the committee say:

The Micronesian mission has been so recently established, that it is impossible, as yet, to foresee how far it may be successful; but it appears to have been wisely commenced, and to be occupied by faithful and devoted men. And it has enabled our christianized brethren of the Sandwich Islands, to exhibit their sympathy for the cause of missions by contributing largely for its support, thus extending the knowledge of a Savior's love to their unevangelized neighbors of the islands of Micronesia.

The general state of the mission at the Sandwich Islands has, during the past year, as usual, been prosperous; though the commercial crisis which commenced during our last annual session, has postponed the endowment of the Oahu College, and has left it as a temporary charge on the general funds of this Board. But your committee are pained to learn, that the government of this young Christian nation, at the Sandwich Islands, continues to be troubled by the pernicious influences of “outside barbarians,” from the United States and from Europe, who corrupt the morals of the native youth, and are attempting to revive among them some of the once exploded abominations of heathenism.

The relations of this Board to the mission, and to the churches which have been gathered at the Sandwich Islands, are peculiar. An explanatory view of these relations will be found in the Report of the Prudential Committee. In reference to this subject it is proper to say, that the action of this Board some ten years since, when the attention of the Prudential Committee was called to the subject



of a self-sustaining ministry for this Christianized group of Islands, was not intended to remove any of the faithful missionaries then there from the field of their successful labors. It was to provide for the future, by raising up and gradually placing over churches there, pastors from the native and other inhabitants of the islands, who should be capable of carrying on the work of the Christian ministry, not only as co-workers with the missionaries now there, but to continue it with success, when those beloved brethren should have gone to their rest in heaven.

To accomplish this desirable object, it appears to your committee that it may be expedient that portions of the larger churches should, as soon as practicable, be organized into separate churches, and placed under the care of competent native pastors; who may avail themselves of the advice and Christian counsels of their more experienced brethren from America in the discharge of their pastoral duties, while those brethren are spared to them for that purpose. But as such division of churches would necessarily deprive the pastors now in the field of a part of their native support, that support, if not obtained from the churches, or on the ground, should be made up to them from the funds of the Board. In relation to all these matters, however, your committee prefer to leave the case to the wisdom and discretion of the Prudential Committee, in connection with the pastors there, to adopt such a course as circumstances may seem to require. They do not, therefore, ask any definite action of the Board upon the subject.

It is proper, however, to say that institutions of learning now established at the Islands, and the high theological attainments of many of the American pastors and ministers now there, will enable those who desire to enter the Christian ministry in that nation, to obtain a proper ministerial education there; whether they are the children of native or of American parents.

The report of the committee on the missions among the Choctaws, Cherokees and Dakotas, after having been re-committed and slightly amended, was as follows:

The committee to whom was referred that part of the Annual Report entitled "North American Indians No. 1," have had the same under consideration, and respectfully report:

That the missions included in the document which was referred to this committee, are the mission to the Dakotas and those to the partially civilized nations in the Indian territory.

At Hartford, in 1854, the views of the Board were clearly and definitively expressed in regard to certain laws and acts of the Choctaw government, which were designed

to restrain the liberty of the missionaries as teachers of God's word. All the action of the Board since that date, and so far as we are informed, the action of the Prudential Committee also, has been in conformity with the principles then put upon record.

Your committee have reason to believe that the position of our missionaries among the Choctaws is one of much difficulty and peril. Among the various religious bodies in the States nearest to the Choctaw nation, there has been, as is well known, within the last twenty-five years, a lamentable defection from some of the first and most elementary ideas of Christian morality, insomuch that Christianity has been represented as the warrant for a system of slavery which offends the moral sense of the Christian world, and Christ has thereby been represented as the minister of sin. Our brethren among the Choctaws are in ecclesiastical relations with religious bodies in the adjoining States, the States from which the leading Choctaws are deriving their notions of civilization and of government. In those neighboring States, and in the Choctaw nation, the missionaries are watched by the upholders of slavery, who are ready to seize upon the first opportunity of expelling them from the field in which they have so long been laboring. By the enemies of the Board and of the missionaries, our brethren are charged with what are called, in those regions, the dangerous doctrines of abolitionism. At the same time they are charged, in other quarters, with the guilt of silence in the presence of a great and hideous wickedness.

It seems to your committee desirable, that the Board should be relieved, as early as possible, from the unceasing embarrassments and perplexities connected with the missions in the Indian territory. Surely the time is not far distant, when the Choctaw and Cherokee Indians and half-breeds will stand in precisely the same relations to the missionary work with the white people of the adjacent States; and when the churches there will be the subjects of home missionary more properly than of foreign missionary patronage.

On the whole, your committee, with these suggestions, recommend that the Report of the Prudential Committee, as referred to them, be accepted and approved.

The committee on the missions among the Ojibwas, Senecas, Tuscaroras, and Abenakis, say in their report:

While the missionary work at the several stations appears to have been faithfully and successfully prosecuted, considering the serious obstacles which are, in one form or another, encountered in connection with them all, your committee see nothing in this portion of the Annual

Report, calling for special remark. As in all the other missions, no great improvement in religious or social character and condition can be expected, except as divine influences shall be shed down upon the communities for which the missionaries are laboring.

Among the North American Indians, the most formidable difficulties encountered are the depressing influences of the unenlightened and unimproved portions of the tribes, and the corrupting influences, not to say, efforts, of unprincipled white people residing around and among them.

The discontinuance of the mission to the Abenakis, is, in the circumstances, saddening, but it seems to have been called for.

#### *Resolutions discussed.*

In behalf of the Prudential Committee, Dr. Pomroy presented the following resolutions for the consideration of the Board, at the same time expressing the hope that they would receive a full and earnest discussion.

1. *Resolved*, That, in view of the financial derangement which has pervaded our land within the past year, we devoutly recognize the manifold goodness of God to us-ward, in that he has inspired our churches with such a cheerful remembrance of the heathen in their deeper sorrows, thereby saving the enterprise which we have in charge from dangers that so many feared.

2. *Resolved*, That the times of refreshing which we have recently enjoyed, impose upon us still higher obligations to praise the God of our salvation. The generous and steadfast friends of missions are largely reinforced; the piety of our churches is more fully developed, so that we may look for a corresponding increase of their alms and their prayers, as also a freer consecration of their sons and daughters to Him who hath need of them; and we have new evidence that the Spirit of promise is soon to go forth among the nations in the greatness of his strength.

3. *Resolved*, That with these tokens of the divine favor we must needs connect the sudden and extraordinary unveiling of Africa to the Christian world, and the mighty changes which, in all the lands of the East, the Lord is initiating, whereby he is rapidly preparing the way for the gospel of his Son, never forgetting that, by an event which is now filling the world with surprise and joy, time and space are in some sort annihilated, so that the missions of Asia are brought nearer than ever to the quickened pulsations of our own Christian life, and we are taken nearer than ever to the battle-fields whereon the Captain of our salvation is to achieve his noblest victories.

4. *Resolved*, That we cheerfully yet humbly accept, for ourselves and the churches represented in this Board, the responsibilities, so manifestly laid upon us, to devise more liberal things, as well for the Lord our Righteousness, as for the world which he has redeemed with his own blood; and we do this the more willingly, from a strong conviction that the ability of our churches to send forth missionaries, together with the means of their support, is but feebly apprehended, while the resources of the God of missions are pledged irrevocably to the kingdom of our Emmanuel.

5. *Resolved*, That we cordially and earnestly invite our churches to a more perfect sympathy with the Apostle, when he said, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;" in the full belief that this high service is intrusted to us, not less for our good than for that of the nations; so that, being faithful herein, we may expect, in our households, in our churches, and in all our borders, "the sure mercies of David."

Several hours were devoted to a free conference on the various topics set forth in these resolutions; and they were subsequently adopted by the Board.

#### *Proposed Change in the Time of the Annual Meeting.*

The following paper was submitted to the Board by Dr. Pomroy.

The Prudential Committee are of opinion that the question of a change in the time of the Annual Meeting deserves consideration; and they take the liberty to suggest several reasons for postponing it to a later date in the autumn.

1. In the early part of September, when the meetings are now held, the weather, if not always, is often oppressively warm; subjecting those who attend, both on their journeys to and fro, and while at the meeting, to much discomfort, as many can testify from personal experience.

2. In a large number of churches, the first Sabbath in September is the regular communion season, when pastors feel under obligations to be at home; especially if they have had a suspension of their labors, as is often the case, during the previous month. This circumstance explains the absence of many pastors from this meeting, who would have been glad to be here, and might have come a few weeks later.

3. The present arrangement subjects the occupants of the Missionary House in Boston to the necessity of preparing the Annual Report, and making other indispensable preparations, during that uncomfortable season of the year.



4. Another and a strong reason is, that in all the large towns and cities of the land the custom is now very general for those families, whose hospitalities are the main reliance at these meetings, to be absent on tours, or brief sojourns in the country, until the time for the Annual Meeting of the Board has gone by. This objection has been gaining strength for the past ten years with the increasing facilities for traveling, and has at length become so formidable as to demand the serious attention of the Board.

The Committee have thus briefly intimated what seemed to them the more obvious reasons for a change, and do not deem it necessary to extend their remarks.

The principal objection to the proposed change, which now occurs, is, that it would interfere with the regular meetings of some ecclesiastical bodies friendly to the Board. The change, however, might be made with a careful reference to such meetings, so as to avoid interference wherever it may be possible. In the course of a year or two, perhaps, every thing would be properly adjusted. At any rate, the subject should be considered. If the time of the Annual Meeting can be postponed to the latter part of September, or the early part of October, without serious detriment in any direction, it seems to the Committee highly desirable that the change should be made.

This paper was referred to the committee on the Place and Preacher for the next Meeting of the Board, hereafter to be mentioned; who took the same into consideration, and recommended that, "in view of reasons submitted" to them, "which are regarded as valid," the Prudential Committee, at the next Annual Meeting, propose such a change as to the time of holding future meetings as they may judge expedient.

#### *Resignation of a Member.*

A letter from Charles S. Wurts, Esq., of Philadelphia, was read to the Board, tendering his resignation as one of its Corporate Members. His resignation was accepted.

#### *New Members and Officers.*

Dr. Silas Aiken, Dr. Charles White, Dr. Post, Rev. T. A. Mills, Dr. H. B. Hooker, John Kingsbury, Esq., and Rev. W. S. Curtis, were appointed a committee on New Members and Officers. They reported that they deemed it inexpedient to nominate any persons, who should be chosen members of the Board at the present time. They presented the following list of officers, who were duly chosen for the ensuing year:

MARK HOPKINS, D. D., LL. D., *President.*  
Hon. WILLIAM JESSUP, LL. D., *Vice President.*

Hon. WILLIAM J. HUBBARD,  
CHARLES STODDARD, Esq.,  
JOHN TAPPAN, Esq.,  
NEHEMIAH ADAMS, D. D.,  
Rev. AUGUSTUS C. THOMPSON,  
Hon. WILLIAM T. EUSTIS,  
Hon. JOHN AIKEN,  
HENRY HILL, Esq.,  
ASA D. SMITH, D. D.,  
WALTER S. GRIFFITH, Esq.,  
ALPHEUS HARDY, Esq.,

*Prudential Committee.*

RUFUS ANDERSON, D. D.,  
Rev. SELAH B. TREAT,  
SWAN L. POMROY, D. D.,

*Corresponding Secretaries.*

Rev. GEORGE W. WOOD, *Corresponding Secretary resident in New York.*

SAMUEL M. WORCESTER, D. D., *Recording Secretary.*

JAMES M. GORDON, Esq., *Treasurer.*

MOSES L. HALE, Esq.,  
Hon. SAMUEL H. WALLEY, } *Auditors.*

#### *Place and Preacher for next Meeting.*

The committee on the Place and Preacher for the next meeting of the Board consisted of Dr. Bond, James Barrett, Esq., Henry Hill, Esq., J. M. Paul, M. D., Rev. S. C. Bartlett, Rev. George Duffield, Jr., and Rev. James Eells. They proposed the city of Philadelphia as the place of meeting, the time to be the first Tuesday in October, 1859, subject to such alteration as the Prudential Committee may deem expedient. And they recommended that Rev. Robert W. Patterson, D. D., of Chicago, Illinois, be the preacher, and that Rev. Edwards A. Park, D. D., of Andover, Massachusetts, be his alternate.

#### *Resolutions of Thanks.*

*Resolved,* That the thanks of the Board be given to the Rev. Dr. Shepard for his sermon, and that he be requested to furnish a copy for publication.

*Resolved,* That the thanks of the Board be presented to Robert E. Roberts, Esq., President of the Fire Department of this city, for the free admission to the Firemen's Reading Room, which he has so kindly tendered to members and others.

*Resolved,* That the thanks of the Board be given to the Committee of Arrangements for their valuable services in providing for their accommodation, and to the families of different denominations in this city for their Christian hospitality and kindness to the members during this meeting.

*Resolved,* That the thanks of the Board be given to the First and Second and Jeffer-

son Avenue Presbyterian Churches and Societies, and to the Congregational Church and Society, for the use of their respective houses of worship; and, also, to the choirs of singers for their assistance in the devotional exercises.

*Resolved*, That the thanks of the Board be given to the Directors of the several railroad and steamboat companies, who have reduced the fares of the members and others, who have attended this annual meeting.

#### *Devotional Services.*

The first session of each day was opened with prayer, Dr. Aiken, of Cleveland, Dr. Barstow, of New Hampshire, Rev. W. A. Nichols, of Chicago, and Rev. G. L. Foster, of Michigan, having successively implored the divine blessing on the business to be transacted by the Board. In connection with the resolutions which were discussed on Wednesday, Rev. T. A. Mills led the devotions of the "great congregation." On the mornings of Wednesday and Thursday, a large number of persons attended a daily union prayer meeting, which has been held for some time in the city of Detroit.

The annual sermon was preached on Tuesday evening by Dr. George Shepard, of Bangor Theological Seminary, his text being Luke xi. 41. Dr. Shepard, of Rhode Island, Dr. Beman, and Dr. Duffield, assisted in the devotional services.

Public meetings, for the hearing of addresses from returned missionaries and others, were held on Wednesday and Thursday evenings. At the former of these meetings, Dr. Hooker, of Massachusetts, made the introductory prayer; after which Rev. G. L. Foster, Rev. B. C. Meigs, of the Ceylon mission, Rev. J. W. Parsons, of the North Armenian mission, and Dr. D. H. Allen, addressed the assembly. On the following evening, Rev. Henry Neill, of Detroit, led in prayer; and the President, Rev. A. Grout, of the Zulu mission, Rev. W. M. Thomson, of the Syria mission, made addresses. On Wednesday evening, a similar meeting was held in the Jefferson Avenue Church, the Vice President occupying the chair, by whom, and Rev. Mr. Eells, of Cleveland, Dr. Bacon, and Rev. A. Gleason, of the Seneca mission, addresses were made. On Thursday evening, Hon. Linus Child presided at a meeting of the same character, held in the Congregational Church. Having offered some introductory remarks, he was followed by Rev. A. Hazen, of the Bombay mission, and Hon. Peter Parker.

On Thursday afternoon, the death of our Lord and Savior Jesus Christ was duly com-

memorated in the First and Second Presbyterian Churches. Dr. Hopkins presided at the former service; and Rev. J. Brace, D. D., Rev. L. D. Chapin, of Michigan, Dr. Adams, of Maine, Dr. Patterson, of Chicago, and Rev. Mr. Duffield, of Philadelphia, assisted. In the Second Church, Dr. Beman presided; and Prof. Curtis, Dr. Heacock, of Buffalo, Rev. A. Bryant, of Niles, Michigan, Rev. T. Dwight Hunt, of Ithaca, and Dr. Aiken, of Ohio, were designated to perform the other services.

The closing session was mainly devoted to parting addresses and devotional exercises. Rev. Messrs. Thomson and Grout represented the missionaries, who are expecting to repair to their different fields of labor at an early day. Their words will doubtless be remembered and cherished by all who were present. After a prayer had been offered by Dr. Kitchell, of Detroit, Dr. Anderson gave expression to the thanks of the Board, for the ready and generous hospitality which its members have enjoyed. Dr. Duffield made an appropriate and impressive response. Rev. A. Kent, of Illinois, led in the concluding prayer. The hymn, "Blest be the tie that binds," &c., having been sung, Dr. Bacon pronounced the benediction.

#### *Adjournment.*

The Board adjourned to meet at Philadelphia, on the first Tuesday of October, 1859, at four o'clock in the afternoon.

#### *Remarks.*

The meeting which has recently closed, must have made a pleasant impression upon all who have attended its sessions. On some previous occasions, indeed, there have been questions which excited a more absorbing interest; and there have been, in past years, appeals and addresses which, for one cause or another, gained a more perfect mastery over the audience. But seldom has there been more hallowed enjoyment, or a deeper conviction of the sacredness and blessedness of the missionary enterprise. It was often said, "We have had a good and a profitable meeting." Some things in regard to it are worthy of special notice.

1. *The attendance was large.* True, it fell considerably below the convocations which have assembled, of late, in the older States. But this was expected. It was, in fact, a necessity. On the other hand, this meeting was considerably larger than the one held at Cincinnati five years ago; and some persons were certainly and agreeably disappointed,

when they saw how many had come together.

2. *The spirit of the meeting was excellent.* The devotional element has never been more prominent. The prayer-meetings which preceded the regular sessions of Wednesday and Thursday, were unusually interesting. And during all the services, the transition from business to prayer and praise was easily made; and the hearts of all were prepared for it.

3. *The missionaries of the Board added much to the interest of the meeting.* Five of the great mission fields were represented. In addition to the names which have appeared in the preceding pages, it should be known that on Thursday morning Messrs. Wheeler and Riggs made interesting statements in regard to the North American Indians; while Messrs. Peet and Wilder directed the attention of the audience to the urgent claims of China and India. The testimony of brethren

who have mingled in the battle, imparts a reality to the mighty contest which the Captain of our salvation is carrying forward in the earth, that nothing else can give.

4. *The debt of the Board occasioned very little discussion.* Many expected, without question, that the balance of forty thousand dollars against the treasury, reported at the opening session, would receive a good deal of attention. But the Prudential Committee did not propose such a course; and the Board did not suggest it. On the contrary, the feeling seemed to be, "The Lord has done great things for us in past years; we will not distrust his faithfulness at such a time as this." Some said, moreover, "The young converts whom the late revival has sent into our churches, can discharge the debt." And this is doubtless true. Will they do it? The effort is already in progress. Shall it succeed?

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#### INTELLIGENCE FROM THE MISSIONS.

##### Gaboon Mission.—West Africa.

LETTER FROM MR. WALKER, MAY 13, 1858.

IN this letter, after adverting to the removal, by death, of Messrs. Herrick and Ford, by which the mission has been so severely afflicted, and to the fears of the surviving missionaries as to the influence which these repeated instances of mortality might have upon the Christian public in the United States, Mr. Walker alludes to other trials, which the remaining laborers at the Gaboon are called to meet; expressing the conviction, that these things, instead of causing the church to turn away from effort for the good of Africa, should serve to call forth more earnest and prayerful effort. And, as will be seen, all is not darkness. He mentions, also, some tokens of good.

##### *The Rum Trade.*

There was never a day when this part of Africa needed more the helping hand of mercy, to save her from the destroyer. At the present time, rum is the great article of trade in the Gaboon; and when the ivory trade is slack, the trade in this is more than in all other articles. It is not, as was pretended formerly, a

kind of help to make out the assortment of goods. And the unprincipled and shameless recklessness of some of the traders in regard to this trade, and in regard to all moral obligation to be decent, is astounding. Cannon firing from the ship, answered from the factory on shore, wears away the hours of the Sabbath, collects a rabble, draws in the thoughtless, and helps to swell the ranks of the army that is going fast to the drunkard's grave. When remonstrance is used, the ready answer is, in scripture phrase: "And wine that maketh glad the heart of man." If the trader is reminded that it is said, also, "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise," the answer is again: "Others sell and I will." He might have told the man, that of all his clerks whom he has on the coast, the one is not one whom I have not seen too drunk to take care of himself; and how could he take care of the interests of his employer.

Some of the people are glad to see all this, as it gives them the means of



fulfilling the lusts of the flesh; some wonder that white men should be so heathenish; and others are indifferent, and care for none of these things. We know the end of such things; loss and death and disappointment are the result; yet our hearts sink within us, when we see the wealth of the world wasted in doing the work of Satan. Still there is a work going on here, and in spite of the prediction that there would not be another conversion in ten years, the Lord does pour his Spirit upon the hearts of the people, and sinners are converted. Do not fear that we are rash in reproofing, and so make enemies. Even the persons referred to are apparently as friendly to us as ever. Some of our preaching has indeed made a commotion among the traders, but it has been preaching in the Mpongwe language, and their information was received from the natives. And natives have been not a little astonished to hear white men storming about things that they supposed a Bushman ought to understand at once. We are not discouraged, but rather encouraged.

#### *The French Slave Trade.*

Another thing however, has come up, and we know not what will be the end of it. A French vessel has come in here and taken an officer on board, and the slave-trade is reviving under the flag and uniform of the greatest nation on earth!—that is, one that would be the greatest. Some exult in this and some fear. Many would be glad to see a Spaniard or Portuguese come in, because they could get “trust” of him for slaves, and pay him or not. But if a man takes “trust” now, or makes a contract, he <sup>cl.</sup> <sub>lars</sub> that failure may put himself and family on board, for an excursion that might be too long for pleasure; so they stand aloof. Still, some will be found to carry on the horrible business, and make degradation more degraded, heathenism more heathenish, and inhumanity more cruel.

#### *Sickness of Mr. Best—Want of a Physician.*

May 17. At my last date Mr. Best was complaining, I believe in bed. Since then he has passed through the most severe fever he has had in Africa. Yesterday (Sabbath) the symptoms were very bad, but God has had mercy on him and much more on us. The crisis we think is past, and his recovery not now a matter of doubt. These have been days of anxiety, such as we had not seen in a long time, and we now perceive how much we were indebted to the skill and energy of our “beloved physician.” We see how total is our ignorance of disease and its proper treatment. All the healing mercies have been from God; as they always are, indeed, but he works through means and not by miracles. *We want a physician.* You cannot realize the anxieties we have felt, when recalling the dealings of Providence with the mission, remembering our brethren Adams and Herrick and Ford, and thinking of the possibility that brother Best would soon be numbered with them. We are aware that physicians cannot save, and that our trust must ever be in God; and we desire to praise God, that this sickness has not been unto death, but for his glory. The power of his grace has been so sensibly vouchsafed to his servant, that he can now say, in truth, “It is good for me that I have been afflicted.” The health of the other members of the mission is as usual. Miss Van Allen has just recovered from her second attack of fever, having been confined by it only two days. Mr. Jack has spent a month at Nengenenge, and will go up with Mrs. Jack next week, the Lord willing. We hope they may enjoy health, life and usefulness in that field, which has cost us so much.

#### *Solicitude, Prayer, and Thanksgiving.*

Referring to matters in the United States, Mr. Walker says:

We should feel very much concern



for you in your strait for funds, did we think it would assist you. Indeed we do feel concern, and we trust that that concern *does* assist you. For we pray that God will pour upon you, and upon the churches of Christ, whose ministers you are, abundance of his grace, that your blessings may be diffused over the earth.

We wish to express our great gratitude, and the encouragement we feel, in view of the news which reaches us from America, of the outpouring of the Holy Spirit and the extension of revivals through the land. May a flood of righteousness roll over the land and extend even to us; and may we be refreshed and strengthened by it.

### Assyria Mission.—Turkey.

#### DIARBEEKIR.

LETTER FROM MR. KNAPP, JUNE 17, 1858.

THE health of Mr. Knapp having been impaired by frequent attacks of fever, during the autumn of 1857, the physician advised a tour in the spring, and a summer residence among the hills, away from the plain of Diarbekir. Accordingly, accompanied by Mrs. Knapp, he went to Mosul to attend the annual meeting of the mission, and then to Sert, where they arrived April 30. On the 25th of May they left Sert for Bitlis, where a house had been secured for them by the helper, Shemmas. Sert is four days' journey east of Diarbekir, and Bitlis, by one road, very mountainous, is 18 hours; by another, easier, but ordinarily more infested with robbers, 22 hours north-east from Sert. The journey was accomplished in three days, by the more circuitous route, partly over hills and mountains, and partly following the zigzag course of the impetuous Bitlis river. "The music of the waters; the path-way, now and then interspersed with trees; and the cool, refreshing breeze, sweeping down from the snow-capped hills, through the narrow winding valley, all combined," he writes, "to give an air of romance, relieved our toil, and caused us to feel as if we were once more at home—again in our Green Mountain State."

#### Bitlis.

Respecting this place, Mr. Knapp says:

Bitlis is a lovely town, nestled among

the hills, which, sentinel-like, stand around it on every side, varying from 1,500 to 2,000 feet in height. It stands on two principal streams, (upon which are thirty-two bridges and as many mills,) and extends to their junction, a spur of a mountain nearly separating one part of the town from the other. Water from each branch is conveyed in water-roads, commencing far back in the rear of the lower parts of the town, invigorating, high up, both slopes of this spur, and those of the opposite hills. Both arms of the town extend two miles, or more, while the buildings are scattered over the irregular and somewhat rugged surface, each house being supplied with a highly cultivated garden, and furnished with fruit and ornamental trees, thus giving the town the appearance of a collection of so many country seats. Among the fruit trees, we notice the apple, apricot, cherry, pear, plum, pomegranate, quince, mulberry, &c. The buildings, most of which are of two stories, have a very regular and substantial appearance, and are throughout built of hewn stone, of a gray color, an intermediate between the light gypsum of Mosul and Sert, and the dark, volcanic stone of Diarbekir. The roofs are flat, composed of earth supported by cross-timbers.

The appearance of the people indicates, Mr. Knapp says, that Bitlis "must be very healthy." He judged the situation to be 5,000 feet above the level of the sea. Numerous snow-banks were visible from his window when he wrote, within two hours' walk. "Wheat is not a staple production here, and when it fails, the products of the gardens not proving sufficient, a famine ensues." The population of the place he judged to comprise about 4,000 families, "of which about 50 are Jacobite Syrians, 150 Armenians, and the remainder, Mussulmans. The people are industrious. The language is Armenian, and the place a stronghold of the Armenians, who have four monasteries, with three vartabeds, and four churches, with twelve or fourteen priests. No missionary, or native Protestant preacher, had previously labored in the place, but it would appear that there is much encouragement to labor.

*An Interesting Young Man.*

Among the number who called upon us the first Sabbath, was a young man whose course we are watching with prayerful interest. He stated that while he was in Moosh, four years since, Simon, the native preacher there, found him out, directed him to the gospel way of salvation, and at the same time sold him a Bible. He brought this home, and has read it through; and, contrary to the wishes of the vartabed, has persisted in reading it; attending his church as usual, and thus avoiding open persecution. A year since he received a letter from Simon. This constitutes all the religious instruction he has received. He is satisfied that his church is in error; he knows his duty, and it remains to be seen whether the fear of man will prevent him from doing it. He brought us word, that the priests had that day, in all their churches, forbidden any from coming to us, under the threatened penalty of being anathematized. While he was here, a woman came in, through curiosity, and on seeing him she exclaimed: "What, *you* turning Protestant!" When she left he remarked, that that woman would go and report his being here, and the result might be his losing his employment! On the following Sabbath afternoon, between twenty-five and thirty men, and as many boys, came to our house, with whom Shemmas and myself spent four hours in reading and expounding the Scriptures. This young man was among them, and it was gratifying to see the lively interest he manifested in having those present understand the truths of that Bible which he had been reading. We desired a more private interview with him, which was obtained on the following day, when he came in. We spent three hours in religious conversation, explaining to him the nature of the new birth, and urging upon him immediate repentance, when Shemmas closed the interview with prayer for the salvation of his soul. This is a serious minded man, appar-

ently well informed, and an excellent reader—a qualification very rarely to be found. He has recently married, and his father having died several years since, he has to support eight persons by his employment, (that of a dyer,) so that his greatest fears are, if he comes out and openly declares himself a Protestant, that his family will desert him, that the vartabed will give orders to all to have no dealings with him, and that thus he will be thrown out of employment. We referred him to the account of the young man who turned away from the Savior, sorrowful, because he must give up his riches to secure his salvation. We told him that he knew his duty, and while we referred him to Christ's declarations respecting all meeting with persecution, who took up the cross, and to the precious promises to such as give up friends and the world, we pointed him, also, to the no less earnest assertion, that "no man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

The next thing we heard of this man was, that the chief vartabed had sent for him and expostulated with him. Although he said he would suffer him to read his Bible, if he wished, yet he warned him not to come near us again. Since then we have not seen him. May the Lord grant converting grace and change his heart, is our daily prayer.

*Other Callers.*

I have particularized respecting this young man, not only to give some idea of the small beginnings of the influence of truth, in "the blade," but also to show the watchful artifices of Satan, that he may prevent the divine seed from bearing fruit. God's power and grace are thus rendered the more conspicuous. There are several persons who are watching this man's movements, and if he espouses Protestantism without harm, they will do so also. Shemmas has had religious conversations nearly every day, in the market; but at the urgent request of a

few shop-keepers, who dread a crowd, a room will be secured, if possible, near the market, where our native helper may hold conversations and keep a depository of books. Scarcely a day passes in which we have not calls from women, with whom Mrs. Knapp converses respecting their salvation through Christ.

There are quite a number of men, doubtless, who would come out as a body and become Protestants, were a missionary to be stationed here permanently, but who dare not do so when it is understood that we are to remain only for a few months. Some of them said to Shemmas, the other day: "There are a hundred men who would leave our church if your missionary should abide with us; but since he will leave, depend upon it our sins will be on his neck." These all must first learn, that to become a Protestant is one thing, and to be a Christian, quite another.

#### *A Plea for Laborers.*

In view of all that we see, we cannot help expressing our most heartfelt desire, that two missionaries may soon be sent to take permanent possession of this place. The shape and extent of the town, and the condition of the perishing thousands here, require at least such a force. I have given an unvarnished statement of facts, omitting much that might be said, and we hope our Christian friends will see enough of promise to lead them to second our plea. From several of the religious journals, received some days since, we read extended accounts of the "great revival" in America. They filled our hearts with joy, and refreshed our souls. Hope seems now to be reflected back from the churches, upon the missionary's pathway. Our first thought was: *Now* the church can certainly spare a few of her newborn sons for this blessed work; she will send them, and they will come! All she will need now, will be a knowledge of the wants of destitute places—to hear the gospel injunction, "Go," and

she will obey. Shall we be disappointed? We trust the prayer, so long offered by the churches—"Lord, raise up laborers for the harvest," is now being answered; for the fields are white already to harvest.

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#### LETTER FROM MR. WALKER, JULY 1, 1858.

WRITING a line to accompany the foregoing letter from Mr. Knapp, Mr. Walker remarks, that "the Lord has, thus far, blessed the members of the mission this season, in their isolated homes, in preserving from wasting disease and death." He also states, that in all the new places occupied as summer positions, "as good a degree of favor on the part of the authorities, and as little of trial has been experienced, as could have been reasonably expected."

#### *The Debt of the Board, and the Revival.*

Referring to the religious interest in the United States, and the wants of the missionary work, he writes:

We, here, know not how to put together and understand, the late circular and reports from the Missionary House, in reference to the state of the treasury, and the glorious tidings contained in all the papers, of the wondrous work of God's grace. The smallness of the thank-offerings, and the fewness of the first-fruits that are brought into the Treasury of the Board and of the Lord, make us inclined to fear lest the "lying spirit" of the time of Jehoshaphat be gone forth again. Yet we trust that the grace of God, which bringeth salvation, has indeed appeared unto the churches, and will cause them to be a people *zealous of good works*, although saved by grace, through faith.

Since I wrote last, we have been called, for the first time, to lay a member of our church in the grave. I have no doubt that this young man, saved through the instrumentality of our Board from the corruptions of the Greek Catholic Church, and from the snares of sin and Satan, has been also saved from the second death, and made an heir of eternal life. And if missionary operations in Diar-be-



kir had resulted in leading only that one immortal soul to Christ, who would say that the few thousand dollars which labors here have cost, was too much to expend to secure such an exhibition of Christian spirit in this young man; in giving up mother, and home, and friends, (as narrated in the Herald about three years since;) in cleaving to the word of truth; in living the life of the righteous, and dying his blessed death? Who would dare say it was too much to expend for the salvation of that one soul? But we trust a goodly number have been made heirs of salvation, through the efforts of the Board, in this region. On the coming Sabbath, we hope to receive eleven to our church, on profession of their faith. Three of these are from Hinee, and were propounded last autumn, but could not be present at the former communion season.

While the papal church is vigorous in its efforts, and is pouring in its men to occupy this region, (two French Jesuits arrived here two weeks since, to establish an institution of the Sisters of Charity,) and French consuls are ready to second and carry forward its plans, oh, let not the feeble efforts of the Board, to persuade men to turn and live, be cut off or crippled. Yet what meaneth this debt?

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### Nestorian Mission.—Persia.

#### G A W A R.

LETTER FROM MR. RHEA, MAY 13 AND 27, 1858.

REFERENCE has been made several times, in the pages of the Herald, to the tour among the mountains and villages, and the visit to Mosul, which has occupied Mr. Rhea for some months past. The deep affliction which he experienced in the death of his wife, a short time before he started on his journey, will not have been forgotten by the reader, and various allusions in this letter will thus be fully understood. The first portion of the letter is dated at Tkhoma.

#### Journeyings—Helpers.

Five months and a half have passed

since I was here on my journey, visiting this part of my field. What occasion have I now for thankfulness! Though at times utterly cast down, God has not suffered me to be destroyed. Though my lonely pathway has often been moistened with tears, his gracious hand has dried them. In the depths of winter, crossing lofty snow-capped mountains, fording swollen streams, among warm-hearted Nestorian friends, deluded and bigoted papists, and hostile Koordish tribes, he has kept me under the shadow of his wing, and brought me back thus far, on my way to my home.

Since writing you last, I have visited Botan, and spent some days in Amadiah. In Ishak, (Isaac,) our stationed helper, we have a precious man. You can but faintly estimate the influence and value of such a laborer, in a region so dark and ungodly. He hopes God has given him some seals of his ministry; and two of the young converts whom I met and conversed with, seemed indeed to know Christ as their Savior. One of them has suffered untold abuse from his relatives; but he has borne it with the meek and gentle spirit of his Master. Ishak's school has considerably increased, the people are more inclined to attend Sabbath services, and the asperity of his enemies is much softened. Last year a bishop was ordained for Botan, by Mar Shimon. I visited him, and found him an interesting young man, studious in his habits, and exemplary in his deportment. He sympathizes with Ishak, and seems to have the spiritual welfare of his people at heart. I look upon him as another star of hope for Botan.

In Amadiah the papists have met with a temporary check. The bishop in Doo-ree, and the individuals who followed him, have returned to the Nestorian fold. The leading priest in Koomanee, has renounced the papacy. The young priest recently ordained in Dayree is a very interesting character. He is thoroughly evangelical, and I have much hope that he may be in Christ. Our young help-



ers, Badal and Shlemon, stationed in his village, have done a good work in that region. They have had a small school, have held stated religious services in the village, visited the neighboring villages, labored in the house and by the way-side, and met many strangers from the surrounding region.

In this district there has been progress. Our two helpers have had two small schools, the attendance upon Sabbath services has been more full and regular, and some of the bitterest opposers have become open friends.

#### *The Western Mountain Field.*

After writing thus far, and before closing his letter, Mr. Rhea visited his home in Gawar, where he was much gratified to find Mr. Coan. Having spent a short time there, he went to Oroomiah, from which place he writes again, May 27:

As you are aware, I have been absent from my home more than six months. For more than two months I was in Mosul, and the rest of the time I was laboring among the mountain districts, and in the villages scattered over a region extending from Amadiah on the north to Mosul on the south, and from Akra on the East to Botan on the west. This region, including the mountain districts between Gawar and Amadiah, is the proper field of the out-branch of the Nestorian mission, for the simple reason that the Christian population is a unit in respect to nationality and language. It is a remnant of the once great Syrian nation and church, and the language is the same as that in which our mission has labored for the last twenty-five years.

#### *Renewed Appeal for Help.*

The readers of the Herald will remember how sorely the mountain station of this mission has been afflicted, first by the death of Mr. Crane, Aug. 27, 1854, leaving Mr. and Mrs. Rhea alone, and then by that of Mrs. Rhea, Sept. 16, 1857; and how many and urgent have been the calls for more laborers, to reinforce Gawar, and to form new stations. Mr. Rhea now writes:

Do you think it strange, that as I trav-

ersed this great field, feeling that, in the providence of God, I was the only one left directly responsible for it—an eye-witness to its urgent wants, with no immediate prospect of associates, though the papists have already wrested from us some of its fairest portions, and their activity is wrought up to the highest pitch to make a clean sweep, I should have been, at times, pressed beyond measure with feelings of the deepest anxiety?

At this hour, there is the most urgent need of an hundred preachers for this extended region, and we have not five! Why is this? Why has the one lone station for all this region been but half manned from its very beginning, and thus absolutely prevented from forming and prosecuting plans for the speedy evangelization of the field in the only possible way, viz., by raising up helpers, as the Oroomiah branch of the mission has done with such success?

Have we not plead for help until we are ashamed, and almost in despair? Have not our precious dead, who fell on the ground with their armor on, been pleading, mutely but eloquently, for reinforcements? Let me assure you, that it is no longer merely a question of momentous importance whether this part of our field shall be supplied with missionaries; it has become a question, simply, of life or death. With a sufficient number of laborers, I see before us a bright and joyous future. I see on those mountains, and through all those crowded valleys, and over those extended plains, flourishing schools, interested Sabbath assemblies, converts flocking to the feet of Jesus, his name embalmed in their hearts and his praises upon their lips. I see, in the heart of Koordistan, a people redeemed, washed and sanctified, to the glory of his grace on earth, and for his crown in heaven.

Keep back the men—leave us just a little longer as we have been left for the last six and a half years, and I see the deep, dark night of papal death settling down upon all this cheering prospect. I

see light, and truth, and heaven, lingering on the mountain tops for a moment in tears, and then taking a last farewell. The scene closes—the curtain falls;—but let not American Christians think that this is the last of this painful history. A day is coming when the great Master will have some questions to ask about a field thus neglected, and how it was that those whom he bought with his own blood were never faithfully told of it. For my part, I do not know how Christians at home, and candidates for the ministry, will be able to meet him. Will it not be a very painful, embarrassing interview?

*Native Laborers must be Provided.*

As I have remarked, there is, at this hour, the most urgent need of an hundred native preachers for the mountain branch of our mission; yet for raising up this number, there has been taken scarcely a single step! But are they indispensable? I answer, Absolutely so, if the people are to be saved. It is vain to think of missionaries, by their own efforts, in a field so extended and difficult of access, evangelizing the people. There must be, in every prominent village, the stationed preacher, the Sabbath service, the school, the weekly pastoral efforts, if we would place the work on an immovable basis, and insure complete and permanent success.

How shall this large body of native preachers be raised up? I would answer, Much as they have been raised up in Oroomiah, so that now they are preaching the gospel all over this region. The only feasible plan is, to gather young men from all the villages scattered over that extended region at some central point, thoroughly educate them for preachers of the gospel, and send them back to labor in their own villages and for their own people. I say, at some central point; for we have tried in vain to get young men from the region in question, except to a very limited extent, either to Oroomiah or Gawar. I have

looked carefully over the ground, and am satisfied that, to meet the wants of the entire Syriac speaking population of the mountains, and the plains west of them, there is no point equal to Amadiah in eligibility, as a centre of extended operations. This, however, would not render the station at Gawar less important.

*Immediate Effort Demanded.*

Whatever is to be done for that region must be done quickly. Already the people point out the spot, in the town of Amadiah, selected by the papal Patriarch for a church; and this spring, one of the Jesuits, from a convent two days from Amadiah, visited the town, and gave out that they expected soon to come and take possession. Our helpers stationed at Dayree, and my traveling in that region, have greatly annoyed them, and they will stretch every nerve to anticipate us in beginning labors there.

*Appeal to Young Men.*

If there are candidates for the ministry who wish to do a good work, a hard work, and a glorious work for the Master, and to triple and quadruple their influence at home, let them come, and come quickly. What more interesting field could a candidate for high usefulness in his Master's vineyard desire? In a few years, he would be preaching to hundreds of villages stately, through the native preachers he had educated; and when called to rest from his labors, he could feel that his work was, in a measure, independent of laborers from abroad. He would leave his field well manned with a native agency, needing only the oversight and direction of one or two missionaries.

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*O ROOMIAH.*

LETTER FROM MR. COCHRAN, JUNE 1,  
1858.

*Interesting Communion Season.*

THE remarks of Mr. Cochran respecting the results, thus far, of the course which has

been pursued by the brethren of the mission, in admitting those who give good evidence of piety, and such only, to commune with them in the ordinance of the Lord's Supper, without, as yet, breaking up old organizations and forming new churches, will be read with much interest.

Another of our sacred festivals occurred on the first of last month. The meeting was fully attended. Thirty-nine new communicants were received, who, for the first time, commemorated the dying love of our Savior in a manner unattended by the superstitious mummeries of the old church celebrations. This accession swells the number of communicants to 249, and, probably, from those already hoping they are Christians, a sufficient number remain for several similar accessions. Our quarters at the city have become too strait for the increasing congregation, and we have decided to divide, requesting a portion of those under Mr. Perkins's supervision, and of those under mine, to meet at Seir, simultaneously with the meeting of others in the city.

These seasons, we trust, will not diminish in interest. They are, emphatically, holy convocations, and have always been attended with much prayer and self-examination. Indeed, looking upon them as we do now, we can hardly conceive how it would have been possible to have preserved the body of Christ in a healthy and growing state, without these restraining and hallowed means of grace. So far as discipline and pastoral care are concerned, we think we have now attained nearly all the essentials of a separate church, and our great surprise is, that it has been brought about so easily. We discover no undue predilections in favor of old forms or ordinances, among the lay members. Generally, the farther they are removed from the old superstitions, the better they are pleased. The same may be said of the majority of the ecclesiastics, and with scarcely a single exception, of our young helpers, graduates of the seminary, who refuse ordination to avoid complying with such

superstitions. But we are sorry to know that a few of the old priests continue to see golden arguments in favor of administering the sacraments indiscriminately, in accordance with the customs of their fathers. The question, however, has become a matter of frequent and earnest discussion among the natives themselves, and cannot fail, in the end, to secure a right decision and practice.

#### *The Male Seminary—Students from the Mountains.*

The students of the seminaries, Mr. Cochran says, were, when he wrote, dispersed for the Summer vacation. Writing particularly respecting the male seminary, he remarks: "It affords, as usual, matter for encouragement and thanksgiving. About the first of the year, decided manifestations of the Spirit's special presence were observed, which resulted in the spiritual quickening of the hopefully pious, and the ingathering, as we trust, of a majority of the impenitent." The number of pupils, last year, was forty-nine; but he writes:

We hope the next year, without any violent changes, to reduce the number to its usual limit of forty, though the demand, in reference to the yet unsupplied villages and districts in Persia, as well as in the mountains, is probably greater than at any previous time. Twelve of our number were from the mountain districts of Turkey. Four of these were natives of Gawar, and the remainder belonged to districts beyond.

In looking over the mountain list, we find the whole number who have been with us within the last ten years to be thirty-three. Of these, eight are now permanently employed as helpers; one other is occasionally employed as a teacher; three have died in hope; and eight or ten are now pursuing their studies, with the expectation of completing the course. Our limits compelled us to reject several applicants last year; but we should like to see, in future, at least half of our pupils from that region, and ultimately even more; and the increase of helpers in the interior and remoter district, affords us ground to expect that



young men who desire a full course will be raised up, and fitted for the seminary, as fast as vacancies are made for them.

In this connection, I desire to second the earnest appeal of Mr. Rhea, for the opening of a good Biblical school at the new station, as soon as it shall be established. Such a school will be needed, to bring into the service a class of young deacons and priests of that region, who could not pursue a long course of study, and who could find useful employment as soon as they should be in any degree fitted for it.

The mission has passed resolutions earnestly seconding Mr. Rhea's appeal for help, and saying that, in their judgment, "at least three additional missionaries, one of them, if possible, a physician, are indispensable to the successful prosecution of the work in the mountains."

#### *Disturbances—Visit to Aliawa.*

Some disturbances have recently occurred in the district of Mergawar, in consequence of the encroachments of Turkish officers; and it is rumored that similar encroachments are being made by Omar Pasha on Persian territory; but it is hardly probable that these will be a sufficient cause for war. The plain of Mergawar has, for the present, been depopulated. The larger portion of the Nestorians having fled into Turkey, the remainder have descended to the plain of Ravandooz, where they will be brought more directly under gospel influences.

We have just made a visit of a few days to Aliawa, the village of our valuable helper, Priest Perdu, in Ravandooz. On the Sabbath, about fifty assembled in a church formerly noted for its sacredness, and for the yearly orgies of the superstitious and vicious people, but which latterly has been used only for our meetings. Mrs. Cochran also met about twenty women, for a religious service. After the church service, eight male adults, who were mentioned as giving probable evidence of piety, came together for conference and prayer; and about the same number of women met Mrs.

Cochran for a similar purpose. Since this excursion, our friends, from a number of other places, have urgently invited us to pay them a similar visit; but the fatigue of horseback riding, and the care of our little flock, would be too much of a tax upon Mrs. Cochran to be repeated as often as, in other circumstances, we should be glad to go.

In making this visit, and in circulating more frequently in this field, since the dispersion of the seminary, I am forcibly reminded of the change which the few and humble efforts that have been put forth there have produced. It affords a satisfactory proof of the value of native agency, imperfect and inexperienced as it is; and our earnest wish and aim is, to supply with such agency every village of this whole people, as speedily as possible.

Mr. Cochran mentions interesting particulars respecting the results of labor by native helpers in many places; but these details must be omitted.

### Ahmednuggur Mission.—India.

WADALE.

LETTER FROM MR. FAIRBANK, JUNE 8,  
1858.

#### *Accessions to the Church.*

MR. FAIRBANK communicates, in this letter, a few items of pleasing intelligence. He writes:

The Christians of the Chande and Dedgav churches assembled here yesterday, to have the monthly concert together, and also to hold church meetings. A young man, who had been suspended from the privileges of the Chande church for some months, was restored. His emotion, as he told of his repentance, and the tears of his father, old Yesuba, who is one of the deacons of the church, made the occasion most interesting. His wife, too, was added to the church on profession of her faith, and also three heads of families from Suregav, a village sixteen miles to the north

of this, in the vicinity of Toke. A young man was also received to the fellowship of the Dedgav church.

Beside the accounts of the great awakening in the United States, this seems truly the day of small things ; but I felt that it was a great privilege to be allowed to baptize even these five persons here. For this is a land where, only a few months ago, we feared that Satan would make speedy havoc of the churches, and blot out, for a while, the very name of Christian.

Three of these new members are from the vicinity of Toke. There are several other inquirers among the Mahars of that vicinity, and in Toke itself, several inquirers of the Brahman and Kunabe (cultivator) castes. There seems to be a beginning of what we have prayed for, among the Kunabes there. Several come, though as yet stealthily, to the house of the Christian teacher, who was formerly a despised Mahar, to hear the gospel from his lips. I think it will be expedient, before long, to organize a church there, and I expect Toke will become a centre of special Christian, as it is now of special heathen influence.

Mr. Fairbank mentions that his house is now finished, and he is residing at Wadale, and says :

Now that we are fairly settled here, we hope American Christians will give us the means of increasing our influence on the surrounding, interested population, by means of native helpers. We have some helpers, but we need many more. There are men in the churches under my charge, who are fitted to act as assistants among the untaught villagers, and who do act as religious teachers to some extent ; but being poor, and having dependent families, their time is mostly occupied in manual labor. There are others, promising young men, who need special training for the work, in our "school of catechists." We endeavor to use, to the best advantage, the helpers we have ; but there are places where

there is promise of speedy fruitage, which we can visit but seldom with our present force. May one of the speedy fruits of the great revival in America, be the filling of the treasury of the Lord. May those who have first given themselves to Christ, abound in this grace of beneficence also, and give freely, as they have freely received. We cannot retrench ; we wish to expend.

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*AHMEDNUGGUR.*

LETTER FROM MR. ABBOTT, JUNE, 1858.

*A New Church Organized.*

MOST of this letter from Mr. Abbott was not designed for publication, but some passages should find a place in the pages of the Herald. He writes :

I have spent most of my time in touring. The people are generally attentive, and the truth appears to be making steady but slow progress. There is now some increased interest at Wambooree, at Shingvay, and at Guhoo, seven or eight miles beyond Rahooree. I visited Guhoo two Sabbaths ago, with Mr. Dean. We organized a church there, and also received into it three persons, two men and a woman, and baptized four children. That little church has now eight members, and there are a number of inquirers, some of whom, I hope, may be received into the church soon.

After the services, (at the organization of the church,) we were invited into the town, where I had an opportunity of addressing 150 or 175 people, who listened with respectful attention. In the evening, we had a more social meeting with the Christians. I told them of the prayer meetings and the revival in America. They seemed quite aroused by the intelligence, and after I dismissed them they held a prayer meeting. I trust the influence of your revivals will be felt even here.

About three weeks ago, we appointed a morning prayer meeting in the chapel in our yard, which has continued. I do not perceive that it has had any influence

yet on the unconverted, but it is doing Christians good. Their prayers are more fervent, and some of them seem more interested in the salvation of those around them.

The state of the country may compel us to relinquish the villages for a time. There is some apprehension that the present quietness here may not continue

long. The Rohillas, with some of the rebel sepoys, are collecting in the vicinity of Jalna, where we once had a station. Troops have been sent to disperse them. The Bheels also are attempting to rise again, and it is expected that gang robbery will become quite frequent in this region. We have been but little interrupted in our work thus far.

## Miscellany.

### EUROPEAN TURKEY AS A FIELD OF CHRISTIAN MISSIONS.

The following article, on an important topic, has been furnished by Rev. H. G. O. Dwight, of Constantinople.

It is a remarkable fact that, with the exception of the Jews, who do not probably number over 70,000 souls in all European Turkey, the Evangelical Christian world, until a very recent period, seem to have left this important country, with its teeming millions of people, entirely out of their account, in forming missionary plans. Missions have been sent to Africa; to India; to Burmah; to Siam; to China; to the islands of the North and South Pacific; to Egypt and the Holy Land; and to Asiatic Turkey generally; but, until recently, who ever heard of a mission to the Bulgarians, or the Servians, or the Herzegovinians!

To show the vast importance of this field in a missionary point of view, I would simply direct the attention of the reader to—

1st. *Its position geographically.*—It embraces that part of the Turkish empire which lies on the European frontier, and, of course, is most directly in contact with European civilization. Its interior may easily be reached from the shores of the Black Sea, the Bosphorus, the Sea of Marmora, the Dardanelles, the Grecian Archipelago, the Adriatic Gulf, or from the River Danube, flowing down through the heart of Europe. Already is it in communication with the rest of the world by two or three distinct lines of the electric telegraph, and the first extensive railroads within the empire of the Sultan, will doubtless be laid down in European Turkey.

2d. *Its importance in a religious point of view.*—It is to be the great battle-field, so to speak, on which is to be decided the religious condition of the whole of Turkey. The contest with Mohammedanism is to be settled there, and also with false Christianity. We shall show poor generalship indeed, if we push on all our forces into Asia, leaving behind us such an immense extent of territory, and so many strongholds of the enemy unsubdued. This will appear more clearly if we go into an examination of the character and condition of the different races inhabiting this part of Europe.

### Population.

We cannot be sure of our statistics here, but the following is probably a near approximation to the truth:

Roomanians, . . . . .	4,000,000
Slavonians, . . . . .	7,500,000
Proper Greeks, . . . . .	1,000,000
Albanians, . . . . .	1,500,000
Osmanly Turks, . . . . .	1,000,000
Armenians, Jews, and others, . . . . .	500,000
	<hr/>
	15,500,000

Let us look at each of these classes separately.

### *The Osmanly Turks.*

These, it will be seen, are comparatively few, less than a fifteenth of the whole population. Probably there may be in all, four millions of Mohammedans in European Turkey; but at least three fourths of them are of Christian origin. A large portion of the Albanians have professed the Mohammedan religion, multitudes of the Bulgarians have done the same, and so, especially, have the Bosnians. The so-called Turkish rulers of Bosnia speak the language of the country, and belonged originally to the Slavonian race. Though they insist on being called Turks, and make a show of great zeal for Mohammedanism, yet they sometimes secretly employ Greek priests to bless the remains of their dead, and to pray for the departed souls of their friends. If any further evidence of their true origin were necessary, we have it in the names they bear. Instead of Selim, and Ahmed, and Mustafa, we find every where, Linbovitch, Gimgevitch, Gokolovitch, and Philippovitch.

The Osmanly Turks are not only few, but, from their position and circumstances, they must be far less bigoted than their fellow countrymen and co-religionists in Asiatic Turkey. Having been born and educated on the very borders of Europe, and in the midst of divers Christian races, of a peculiarly independent spirit, their characters must be formed on a different model from that of the true Asiatic Turk. No one, knowing anything of the facts in the case, can wonder that in Adrianople and its vicinity, long before the late war, there should have been many of the Turks, as rumor



declared, ready to embrace the Christian religion. The beheading of one of these for forsaking the Mohammedan faith, just as the war was about to commence, excited the indignation of Europe, while at the same time, it demonstrated the existence of a more wide-spread tendency to apostasy than any body had imagined.

#### *The Christian Races.*

By far the greater part of these profess the Greek religion, though, as has been seen, only about one million, out of eleven millions, are true and proper Greeks. Most of them are of Slavonian or Tartar origin, and they cherish the most perfect dislike to the Greek bishops, whose policy always has been, and is, to extinguish, if possible, every remnant of national feeling, and obliterate all traces of their real origin. A constant struggle has been going on for a long time, between these races and the Greek Patriarch and his bishops; and the oppressed and down-stricken people would hail, as their greatest benefactors, any kind friends from abroad who should come to their aid.

They earnestly desire to have the Bible, and the church services in their own spoken tongue, while their Greek *despots*\* insist upon using only the ancient Greek. The people desire to have their children taught through the language of their own homes and firesides, while the bishops insist that only Greek shall be taught in their schools. They desire that their bishops, and other ecclesiastics, shall be chosen from among their own people; but the Patriarch forces upon them Greek bishops, men of a foreign tongue, and of foreign habits and sympathies; whose whole aim is to keep the people under the galling yoke of ecclesiastical tyranny, and to squeeze the last farthing from their pockets. Such is the condition of millions in European Turkey, and we have facts to justify the belief, that if Protestant missionaries were at this moment sent into Bulgaria, Servia, Bosnia, and Herzegovina, they would be welcomed with joy by multitudes of the people, and would find their hands full of the most encouraging and fruitful labors. I have put down 7,500,000 of the inhabitants of European Turkey as belonging to the Slavonian race. This is perhaps not strictly true. The Bulgarians, who are supposed to number at least four millions, are supposed by some to have had a Tartar origin. Their proper country was a province in Russian Tartary, on the Volga, and the name of their capital city there was *Bulgar*, which also gave the name to the whole province, and thence to the people. In the sixth century they first crossed the Danube, and conquering all the Slavonic races that had previously settled there from the north of Europe, they carried war and devastation almost to the very walls of Constantinople itself. They subsequently embraced the Christian religion, and if the above supposition is true, they gradually lost the use of their own language, adopting that of the masses by whom they were surrounded, that is, the Slavonian races, with whom, for this reason, they are often confounded.

The Rumanians inhabit Wallachia and Moldavia. They are supposed to be descendants of the ancient Dacians, mixed largely with the Romans. Their language testifies to their origin, having clearly a Latin basis. They profess, for the most part, the Greek faith, though they are as independent of the Greek Patriarch in ecclesiastical matters, as they are of the Sultan and his ministers in political. There is a strong anti-Russian feeling in these provinces, and a desire to secure the advantages of education and of general literature. It is believed that the Bible, if printed in their language, with the Roman character, would be generally received and read. Russian policy has tried to force them to continue the use of the Slavonic alphabet in their publications, but the Roman alphabet is fast being introduced, and is much better adapted to the genius of their language and much more acceptable to the mass of the people. In the two provinces of Wallachia and Moldavia, there are about 5,000 Roman Catholics, and as many Protestants, chiefly of German origin. Acknowledging, as these provinces do, only the *suzerainty* of Turkey, and being under the protectorate of all the great powers of Europe, it seems very plain that religion must be free, and that prudent measures to communicate enlightened views of the gospel to the people would not be obstructed.

#### *Claim of the Bulgarians on the Attention of the Church.*

Of all the races now mentioned, the Bulgarians undoubtedly claim our first attention. They inhabit not only what is usually called Bulgaria proper, extending from the Danube to the Balkan mountains, but also a widely extended region south of these mountains, reaching to the Bosphorus and the Marmora, and the Ægean Sea, and embracing a good part of ancient Thrace, Albania and Macedonia. The Bulgarians have always manifested a great propensity to emigrate, though at the same time they have shown a great reluctance to coalesce with any other nation. Their chief employment is gardening and agriculture, although many are also engaged in the mechanic arts and in commerce. Thousands leave their homes every spring, and migrate to the shores of the Bosphorus and the Marmora, and even beyond, where they find full employment in gardens and on farms through the summer; and in autumn they return to spend the winter in their own country and at their own homes. Once the terror of the Greek empire and of Europe, on account of their warlike propensities and their reckless spirit of aggression, they are now justly considered among the most simple-hearted and pacific people in Europe.

The following interesting description of the present characteristics of the Bulgarians is quoted from a recent work of a Frenchman, M. Cyprien Robert:—"All who know the Bulgarian are unanimous in praise of his peaceful virtues, his good-natured readiness to oblige, his assiduity in labor, and his extreme frugality. He never acts without deliberation; but once his mind is made up, he displays in all his enterprises a prodigious perseverance, which, seconded by his athletic strength, makes him encounter the greatest dangers coolly and without boasting. Though he is the most oppressed of the five people of

\* The common word used by the Greeks for their bishops is *despotes*.

the Peninsula, penury has not made him vile. Still, as of yore, his bearing is manly, his figure tall and comely, his honor invincible. You may safely intrust him with any sum of money without witnesses; he will carry it safely to its destination."

However coarse the clothing of these people, it is neat and in good repair. However humble their dwellings, they are kept clean and in excellent order, by the indefatigable labors of the exemplary housewife. Hospitality is one of their cardinal virtues, and the demeanor of the females of the house towards the stranger is marked with all the confidence of innocence.

But the most interesting feature in the Bulgarian character remains still to be stated. For many years past they have shown the most extraordinary eagerness to possess the word of God in their own spoken tongue. Several editions of the New Testament in the Bulgarian language have been printed under the direction of the British and Foreign Bible Society. They have found an immediate sale, and still it seems difficult to supply the demand. No part of the Old Testament in this language has yet been published, except the book of Psalms, though the whole is translated, and only waits a careful revision to be printed.

From all that has now been said, it will appear plain that we have not overrated the comparative importance of the Bulgarians in a missionary point of view. Possessed of so many rare qualities, and scattered as they are over almost the whole of European Turkey, they present themselves to us as the chosen instruments of Providence, by whom chiefly the truth "as it is in Jesus" is to be disseminated through all the other races of this Western Empire of the Turks. They are to European Turkey, what the Armenians are to Asiatic. And among other providential circumstances favoring the introduction of the pure gospel among this people, must be mentioned the fact, that the government of the present Sultan, as is well known, would rejoice to see the whole Bulgarian race Protestantized; for this would greatly weaken the influence and power of both the Greeks and the Russians in those parts of the em-

pire. Of course, no missionaries, nor missionary societies, could engage in the work from any such motives. The kingdom of Christ is not of this world. But surely we may take courage when the arrangements of Providence are such as to lead even the hostile governments of this world to favor the spread of the truth, though it be for low and selfish ends.

#### Missions Commenced.

We have the greatest reason to bless God, that this most promising field for missionary enterprise, so long and so strangely neglected, is to be neglected no more. Already the work of occupation has commenced. The whole country has been mapped out and divided between two great missionary societies of America, who, with the most perfect Christian accord, have entered upon the work of making known the gospel as it came from the hands of the Master, untrammelled with human traditions, to the benighted millions of European Turkey. The Methodist Episcopal Church of America have taken in hand the supply of Bulgaria proper, and they have already two valuable missionaries, with their wives, upon the ground, and no doubt more will be sent very soon.

The American Board of Commissioners for Foreign Missions, with the generous aid of Christians of different denominations in Britain, have undertaken to occupy, as soon as practicable, all that remains of European Turkey, south of the Balkan and west to the Adriatic gulf. Adrianople is the first of a line of posts which they hope, through the blessing of God, to establish. Philippopolis will probably be the next, and thus the work will go on until, it is hoped, every important place in Rومelia, Servia, Bosnia, Herzegovina and Albania shall be supplied with living preachers of the gospel. The scheme is one of great magnitude; the obstacles are many; the struggle will be severe. But if we go forward, with simple faith in God, there can be no shadow of doubt as to the result.

Blessed be God, who giveth us the victory through our Lord Jesus Christ.

## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

NORTHERN ARMENIANS. — Mr. and Mrs. Byington arrived at Smyrna, August 10, on their way to Constantinople. They had a pleasant passage of 43 days.

By the decision of the Northern Armenian mission, Mr. Plumer has been stationed at Trebizond. The following extract is from the first letter, dated August 2, which he has written from his present home.

We left Constantinople the next week after the close of the annual meeting; and a few days after our arrival here, Messrs. Dunmore and Trowbridge came, being on their way to

Erzroom. While they were here, Baron Hagog was ordained over the church in this place, in accordance with the decision at the annual meeting. It was found that the people were united in him, and anxious to have him settled over them as their pastor.

The ordination took place on the next Sabbath, and the occasion was one of deep interest. The chapel was filled to overflowing, and numbers were gathered outside. Many were present at this time who would not have come upon any ordinary occasion; and an excellent opportunity was offered, by the examination of the candidate, for bringing before them the doctrines of the gospel. We closed the services by the celebration of the Lord's supper; and it was to many, I think, a day not soon to be forgotten.



**SOUTHERN ARMENIANS.**—Dr. Pratt wrote from Killis, June 16. He had removed to that place for the summer, partly with reference to health, and partly for the good of the people there, who “are building a chapel and need advice and assistance.” He says:

The little community has gradually increased till it numbers, at present, 123 souls. They are peculiarly docile and simple, and generally ready to listen to instruction or advice, and they are much respected by the other communities, especially the Mussulman. In regard to church building, they show the greatest zeal. They expect to bear all the expense themselves, being assisted by a loan and what they can collect from other places; and earnest they are in the work. Not long since, they all turned out in the night, and by torch-light dug for the foundations, working to a late hour. At another time, to save expense in the transportation of two pillars, they spent all the forenoon, the whole community (males) tugging at the ropes and dragging the heavy stones through the markets in triumph; one of the most enthusiastic laborers, however, being a volunteer Mussulman. The place they have secured seems to have been preserved for them by Providence. So suitable, so well located, and so unique in its character, no place in the town can compare with it.

To-day the final permission for building was issued by the city council. The firman and order of the Pasha had been obtained, and we presented them. No opposition was made, though we somewhat expected it; and the Governor gave orders to begin, and wished the community might increase, and long enjoy the blessing. We trust that in a few months we shall be able to report the completion of the chapel.

Infidel Mountain, of which we have sometimes spoken, still interests, but painfully, as we think, of the ignorance and bondage of the Armenians. There will be a field of labor on this Mountain, but the reign of law must be better established first. One pleasing fact about Killis, is the number of young men it has supplied for the work of helpers.

Mr. and Mrs. Powers arrived at Smyrna August 10, in the expectation of laboring hereafter in the Southern field.

**SYRIA.**—Miss Amelia C. Temple and Miss Jane E. Johnson arrived at Smyrna, August 10, on their way to Beirut.

**ASSYRIA.**—The following paragraph is from a letter of Mr. Williams, dated July 24.

Our little community has been visited by sickness. At one time, in the family of Meekha and of his uncle, consisting in all of eighteen souls, Meekha was the only well person. Fortunately it soon proved that his wife, and his brother's wife, were not seriously ill. The others have all been so. The uncle died. Poor man! Some years since he deliberately chose the honors of Egypt, rather than affliction with the people of God. His sister, Meekha's mother, survived him but four days. From the first her sickness was

free from pain, but there was upon her a heavy stupor. For the most part she was conscious, but found it very difficult to think or converse. It seemed a painful effort even to answer questions. Yet toward the last, when she could not recognize the voice of her own son, she rallied at the name of Jesus. Her body, refused a burial in the vault of her fathers, was turned out into the potter's field, outside the walls. This had been threatened her while alive; and her reply was: “If you choose, bury me on the dung heap; it will make no difference to me.” When the Jacobites utterly refused the use of their own vault to the family, Meekha applied to the papal Nestorian Patriarch for permission to bury in the potter's field, which was granted. As soon as this was known to his sect and to the Jacobites, there was great excitement, and the Patriarch was tumultuously assailed. But he would not recall his permission, and the body was buried under threats of disinterment, which were not executed. She was one of the two sisters who formed part of the original eight, at the organization of the church, and has been a constant, and very great comfort to us. Though we have been here so long, she is the first adult Protestant who has died here.

**AHMEDNUGGUR.**—Mr. Ballantine wrote, June 30:

Last Sabbath we had the pleasure of seeing our youngest daughter come forward and profess her faith in Christ. With her, seven girls of Mrs. Ballantine's school, all children of Christian parents, and all between the ages of eleven and fifteen years, stood up before the great congregation, and declared their faith in Jesus, and their determination to serve the Lord. One of these girls is a daughter of the pastor of the church, Hurripunt, and one, the youngest daughter of our deacon, Bhagooba. His children are now all numbered among the visible people of God. It was an interesting occasion, especially to some of us, and we felt that we had great reason to rejoice and praise God, for his goodness, mercy and truth. Considerable religious interest has been manifested in the girls' school, of late; though the girls now received have for months evinced a desire to be admitted to the privileges of the church, and have been under a course of instruction with reference to this. In consequence of the peculiar circumstances of the case, I performed the duty of the pastor, in receiving these girls to the church. Next Sabbath, Hurripunt will probably receive several other persons.

We are having daily prayer meetings now, which are well attended by the Christians, who seem to feel a deep interest in these opportunities for united supplication. Others also attend.

**MADRAS.**—Mr. Winslow mentions, in a letter dated June 26, that they had invited Mr. Winfred, late native pastor at Mallankinaru, in the Madura field, to come to Madras. He had accepted the invitation, and was expected there soon, to go to Royapuram, or to the villages west of that, where there is a



large field, and preach Sabbath mornings in the Royapuram church.

**MADURA.**—Mr. Noyes wrote, from Periaculum, May 31 :

The dreadful drought has had a withering effect on my congregations, and I can speak of scarcely any thing except barrenness and desolation. Recently, we have had abundance of refreshing rain; but the famine prices must continue until crops are realized. The poor people suffer extremely, for want of the necessaries of life; disease and death follow in the wake of famine, and robberies are not unfrequent. A member of one of my congregations has just been convicted of theft, and sentenced to imprisonment for six months. It is difficult to secure a strict observance of the Sabbath, or the attendance of the children at the day schools, in such a time as this. It is a time of great trial, and it is not strange that the weak in faith fall away. We can hardly expect large accessions to our congregations in these circumstances, yet the work, in some places, is advancing. Four young men have lately joined the congregation at Uthamapaulajam, four families the new congregation at Mootalapuram, and additions of one or more families have been reported in other places. Oh for an outpouring of the Holy Spirit, such as has been realized among the churches at home! Then would all hinderances vanish, and famine, pestilence and persecution, be overruled to the furtherance of the gospel.

## DONATIONS,

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Pittsfield, Maplewood Young la. inst. m. c.	35 00
Sheffield, L. B.	10 00
Williamstown, "A friend,"	15 00—139 49
Boston, S. A. Danforth, Agent, (Of wh. fr. Rev. H. B. Hooker, 100; a friend, 20; do. 2,50;)	422 71
Essex co.	
Andover, "A friend,"	9 00
North Andover, Evan. ch. and so. wh. and other dona. cons. Mrs. ABBY G. DAVIS an H. M. 70; extra effort, 22;	92 00—101 00
Essex co. North Aux. So. J. Caldwell, Tr.	
Newburyport, Whitefield cong. ch. and so. to cons. GEORGE GREENLEAF, Esq. an H. M. 100; a friend, 100;	200 00
Essex co. South Aux. So. C. M. Richardson, Tr.	
Lynnfield, Annual coll.	10 00
Salem, So. ch. 348,51; m. c. 54,38; a friend to cons. Rev. WILLIAM SALTER of Burlington, Iowa, and Rev. WILLIAM WINDSOR of Mitchell, Iowa, H. M. 100;	502 89
Saugus Centre, Cong. ch.	24 16—537 05

Hampden co. Aux. So. C. O. Chapin, Tr. Monson, Cong. ch. and so. m. c.	14 03
Hampshire co. Aux. So. S. W. Hopkins, Tr. Amherst, L. H.	5 00
S. Hadley Falls, Cong. ch. m. c.	21 25—26 25
Harmony conf. of chs. W. C. Capron, Tr. Upton, Cong. ch. m. c.	3 94
Middlesex co. East Cambridge, Evan. ch. and so. m. c.	11 89
Wilmington, m. c. 7,45; J. M. 5;	24 45—24 34
Middlesex co. South Conf. of chs. Lincoln, A friend,	1 00
Norfolk co. Aux. So. Rev. W. L. Ropes, Tr. Brookline, Harvard cong. ch. m. c.	140 00
Boxbury, Eliot ch. and so. m. c. 11,90; Vine st. ch. m. c. 20,28; a lady, 50;	82 18
Rockville, "Self-denial,"	10 00
West Roxbury, m. c. 23,50; A. S. B. 8;	31 50
Wrentham, The Misses Hawes, to cons. Miss CYNTHIA HAWES an H. M.	100 00—363 68
Old Colony Aux. So. H. Coggeshall, Tr. North Rochester, Rev. ISAAC BRIGGS, wh. cons. him an H. M.	100 00
Pilgrim Aux. So. J. Robbins, Tr. Scotland, m. c.	23 00
Worcester co. North, C. Sanderson, Tr. Winchendon, 1st ch. a friend,	10 00
Worcester co. Central Asso. W. R. Hooper, Tr.	5 00
Auburn, C. H. S. for Syria m.	5 00

A friend, wh. and prev. dona cons. KINGSLEY A. BURNELL of Ripon, Wis., an H. M. 25; do. 5;	30 00
Chelsea, Winnisimmet church m. c. 25,13; Broadway ch. and so. m. c. 47,89;	73 02—103 02
	2,089 51

<i>Legacies.</i> —Boston, Sarah Nichols, by Wil- lard Phillips, Ex'r, 1,137,50; Leomin- ster, Miss Julia Allen, by Leonard Bur- rage, Ex'r, 180; No. Weymouth, Ansel Pratt, by Norton Pratt, Ex'r, (prev. rec. 3,055,10), 1,000;	2,317 50
	4,407 01

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Fairfield co. East Aux. So. Rev. L. M. Shepard, Tr. Sherman, 1st eccles. so.	12 00
Stratford, Cong. ch. m. c. 98; la. miss. so. 115; to cons. Miss JULIA PENDLETON and FREDERICK SEDGWICK H. M.	213 00—225 00
Fairfield co. West Aux. So. C. Marvin, Tr. North Stamford, Cong. ch.	38 00
Ridgefield, 1st do. special coll.	56 00—94 00
Hartford co. Aux. So. A. G. Hammond, Tr. Hartford, Centre ch. m. c. 25,77; Thomas Smith, wh. and prev. dona. cons. ALPHEUS J. LYMAN, HENRY W. TAYLOR, CHARLES KING and JAMES L. CHAPMAN H. M. 249,42;	275 19
Manchester, 2d eccles. so.	5 00
Suffield, 1st cong. ch. 73; L. L. 3;	76 00—356 19
Litchfield co. Aux. So. G. C. Woodruff, Tr. Hotchkissville, R. J. A.	5 00
New Hartford, North cong. ch. and so. (of wh. from Mrs. Eliza S. Brown, for <i>Ann Eliza Martin</i> , Ceylon m. 12,) 46,50; Miss L. T. Y. 10;	56 50—61 50
Middlesex Asso. E. Southworth, Tr. Lyme, Grassy Hill, Cong. ch. and so. coll. and m. c.	43 00
New Haven City Aux. So. F. T. Jarman, Tr. United m. c. 43,50; South ch. m. c. 8,75; 3d cong. ch. m. c. 65,43;	117 68
New Haven co. East Aux. So. F. T. Jarman, Tr. Northford, 3d cong. ch. m. c.	3 27
Tolland co. Aux. So. E. B. Preston, Tr. Rockville, 1st cong. so.	53 61

Windham co. Aux. So. J. B. Gay, Tr. Thompson, m. c.	19 52
	973 77
Mrs. R. E.	5 00
	978 77
<i>Legacies.</i> —East Hartford, Mrs. Hannah Bigelow, by A. G. Hammond, Tr. 150; int. 1,63;	151 63
	1,130 40

## RHODE ISLAND.

Bristol, "A friend,"	5 00
Providence, Richmond st. cong. ch. to cons. Prof. JAMES B. ANGELL an H. M.	255 96—260 96

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Buffalo and vic. Aux. So. J. Crocker, Agent. Buffalo, Westminster pres. ch.	50 00
Delaware co. Aux. So. Rev. D. Torry, Tr. Hancock, Cong. ch.	28 00
Geneva and vic. Aux. So. G. P. Mowry, Tr. Castleton, Mrs. M.	1 00
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East Evans, Cong. ch.	5 00
Evans Centre, do.	7 00
Fayetteville, Pres. ch.	60 21
Genoa, 1st cong. ch.	34 89
Havana, Pres. ch.	14 00
Sherburne, Mrs. B.	1 00
Union, 1st pres. ch.	47 62
Whitney's Point, Pres. ch. wh. and prev. dona. cons. Rev. ANTHONY GILL, of Triangle, N. Y., an H. M.	42 13
Windsor, Pres. ch.	10 70—226 55
Greene co. Aux. So. J. Doane, Agent. Coxsackie, H. F. Lombard,	25 00
Windham Centre, Pres. ch. young peo. benev. so.	8 18—33 18
New York and Brooklyn Aux. So. A. Mer- win, Tr. (of wh. fr. William K. Cornwell, 124,44),	214 86
Oncida co. Aux. So. J. Dana, Tr. Clinton, Rev. H. B.	5 00
Utica, 1st pres. ch. m. c. 6,06; R. D. ch. Mrs. G. 10;	16 06
Waterville, Pres. ch.	29 00—50 05
Otsego co. Aux. So. D. H. Little, Tr. Middlefield Centre, Pres. ch.	17 00
St. Lawrence co. Aux. So. Rev. L. W. Chaney, Tr. Gouverneur, Mrs. E. D.	10 00
Stockholm, W. C.	5 00—15 00
Syracuse and vic. S. Mead, Tr. Marcellus, 1st pres. ch.	40 36
Syracuse, do.	140 20
	180 56
Ded. disc.	90—179 66
Washington co. Aux. So. A. Eldredge, Tr. Middle Granville, Pres. ch.	76 87
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East Pharsalia, for Gaboon m.	21 50
Eaton, Cong. ch.	7 00
Flushing, do.	13 00
Head of the Delaware, Pres. ch.	15 60
Hopewell, Pres. ch. and so. m. c.	1 10
Loyd, Pres. ch. bul.	3 25
Miller's Place, Cong. ch.	40 00
Moira, do. m. c.	15 00
Monticello, J. P. J.	4 00
Mt. Hope, Cong. ch.	8 00
Mt Sinai, do.	22 35
New Windsor, Pres. ch. and so.	10 00
Pleasant Valley, Pres. ch.	7 00
Rocky Point, Cong. ch. m. c.	23 00
Rome, Rev. H. H. K. 10; J. C. 3;	13 00
Southport, Pres. ch.	11 00
Tarrytown, 2d R. D. ch.	24 00

Valatie, 1st pres. ch. miss. so.	41 88
Vernon, THOMAS WILLIAMS, Jr. to cons. him an H. M. 100; J. T. 10; a friend, 2;	112 00
Washingtonville, 1st pres. ch.	19 13—411 81
	<u>2,402 99</u>
<i>Legacies.</i> —Canaan, Miss Rachel Norton, by Wm. A. Hutchinson, Ex'r,	300 00
	<u>2,702 99</u>

## NEW JERSEY.

Bloomfield, Pres. ch. 326,07; "a friend," 50;	376 07
Hanover, 1st pres. ch.	63 00
Hardiston, Pres. ch.	20 00
Newark, German pres. ch.	5 00
Wantage, 1st pres. ch. Miss M. A. Stiles,	20 00—484 07

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Garland, Pres. ch.	2 00
Harrisburgh, do. m. c.	22 54
Lawrenceville, E. D. W.	10 00
Philadelphia, Mrs. M.	1 00
Pittsfield,	2 00
Pottsville, Pres. ch.	35 20—84 36
Hellen, L. A. M. L.	75
Montrose, Pres. ch. m. c.	20 00
North East, m. c.	92 00
Springfield, 1st pres. ch.	10 00
Wattsburgh, Pres. ch.	5 00—127 75
	<u>212 11</u>

## DELAWARE.

<i>Legacies.</i> —Wilmington, Miss Margaret Mackay, by Geo. Jones, Ex'r, 400; less int. 4;	396 00
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## DISTRICT OF COLUMBIA.

Washington, 1st pres. ch. a member,	50 00
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Cincinnati, 2d pres. ch. 5; 3d do. m. c. 10,05;	15 05
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College Hill, do. m. c.	18 43
Columbus, 2d do. do.	5 00
Jackson, C. H. Pres. ch.	1 00
Morrow, Rev. S. D. S.	9 00
Walnut Hills, Lane sem. ch.	11 00—116 23
Dover, Cong. ch.	3 00
Margaretta, do. A. A.	5 00
Montgomery, 1st cong. ch. m. c.	2 00
Weymouth, Rev. J. L. S. 2; J. B. C. 2; J. B. 1;	5 00—15 00
	<u>131 23</u>

## INDIANA.

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Attica, Pres. ch.	10 00
Columbus, R. Griffith,	20 00
Greenville, Pres. ch.	10 00
Greenwood, Rev. P. S. C.	5 00
Indianapolis, 2d pres. ch. coll. and m. c.	13 60—59 60

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Danville, Pres. ch.	17 85
Farmington, M. S.	10 00
Mendon, Cong. ch.	34 40
Quincy, Centre cong. ch. 18; "thank offerings" fr. individuals, 24;	42 00
Rushville, Mrs. C. H. L. B.	5 00—118 25

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Allagan, Pres. ch.	10 00
Overijse, Singing class, 8; H. K. 3;	11 00
Tekonsha, Pres. ch. m. c.	2 00—23 00

## WISCONSIN.

Bangor, A. V. W.	3 00
Beloit, Rev. D. C. 10; D. G. 10;	20 00
Blake's Prairie, Cong. ch.	14 00
Fond du Lac, Plymouth ch. m. c.	25 00
Geneva, Pres. ch. m. c.	12 00
Jamestown, Mrs. L. Kilburn,	20 00
Milton, Cong. ch.	30 00
Racine,	10 00
Wauwatosa, Cong. ch.	25 00—159 00

## IOWA.

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Davenport, Cong. ch.	10 00
Keokuk, Pres. ch.	5 00
Le Claire, Rev. C. C.	10 00—25 00
Cedar Rapids, 1st pres. ch.	13 50
Des Moines, Central pres. ch.	10 00
Kossuth, N. S. pres. ch. m. c.	6 43—29 93
	<u>54 93</u>

## MISSOURI.

Rev. Dr. Nelson,	5 00
Warsaw, Pres. ch.	20 00—25 00

## SOUTH CAROLINA.

Spartanburg, "A friend,"	5 00
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## TENNESSEE.

Chattanooga, Mrs. E. S. Cameron,	50 00
Columbia, Pres. ch. m. c. 21,50; Mrs. A. H. avails of jewelry, 14;	35 50—85 50

## FLORIDA.

Fort Brooke, G. Loomis, U. S. A.	12 00
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## MINNESOTA.

Faribault, A lady,	10 00
St. Anthony, 1st cong. ch. 23,78; m. c. 20,89;	44 67
Taylor's Falls, Rev. E. G. M.	5 00—59 67

## OREGON TERRITORY.

Oregon City, 1st cong. ch. and so.	42 65
Salem, Cong. ch.	16 00—58 65

## IN FOREIGN LANDS AND MISSIONARY STATIONS.

Hamilton, Can. W., N. D. Fisher,	25 00
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Honolulu, S. I. Hawaiian chil. miss. so.	500 00
Lee's Creek, Cher. m. C. L.	4 00
Montreal, Can. E., Zion ch.	46 27
St. Catharines, C. W. Miss M. L. Newcomb, which and prev. dona. cons. JOHN C. NEWCOMB of Beloit, Wis. an H. M.	75 00
Stockbridge, Choc. m. M. F. Congre,	16 59—670 52
<i>Legacies.</i> —Jaffna, Ceylon, Rev. G. H. Ap- thorp,	21 00
	<u>691 52</u>

## MISSION SCHOOL ENTERPRISE.

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MAINE, . . . . .	\$1 51
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VERMONT, . . . . .	13 50
MASSACHUSETTS, . . . . .	8 50
CONNECTICUT, . . . . .	50 00
NEW JERSEY, . . . . .	2 00
PENNSYLVANIA, . . . . .	1 00
OHIO, . . . . .	2 10
INDIANA, . . . . .	22 00
ILLINOIS, . . . . .	13 65
MICHIGAN, . . . . .	1 00
IOWA, . . . . .	40
	<u>\$131 78</u>

Donations received in August,	9,324 18
Legacies,	3,227 13
	<u>\$12,551 31</u>





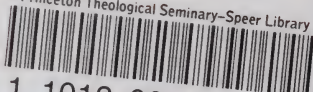
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